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SIR LAUNFAL.

Sir Launfal calls for his "golden spurs" and "richest mail," to go forth in search of the Holy Grail on the morrow. Meantime he falls asleep on a couch of rushes, and dreams a dream.

In vision he passes through the gate, where sat a leper, and at sight of him,

"A loathing over Sir Launfal came,"
And he "tossed him a piece of gold in scorn."

Sir Launfal comes back from pursuit of the Holy Grail, an old, bent man, and as he approached his castle,

"The voice of the seneschal flamed like a torch
As he shouted the wanderer away from the porch;"

And there in the gateway sat the old knight, and

. . . "deep in his soul the sign he wore,
The badge of the suffering and the poor."

There too was still the leper, who addressed him,

"For Christ's sweet sake, I beg an alms."

And Sir Launfal gave in the name of "mild Mary's Son,"

"'Twas a mouldy crust of coarse brown bread,
'Twas water out of a wooden bowl."
"The soul of the leper stood up in his eyes
And looked at Sir Launfal, and straightway he
Remembered in what a haughtier guise
He had flung an alms to leprosie,
When he caged his young life up in guilded mail,
And set forth in search of the Holy Grail."

* * * * *

"The leper no longer crouched at his side,
But stood before him glorified."

* * * * *

And the voice that was calmer than silence said,
"Lo, it is I, be not afraid!
In many climes without avail,
Thou hast spent thy life for the Holy Grail;
Behold, it is here,—this cup which thou
Didst fill at the streamlet for me but now;
This crust is my body broken for thee,
This water this blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need,—
Not that which we give, but what we share,
For the gift without the giver is bare."

Sir Launfal awoke, as from a swound:—
'The Grail in my castle here is found!
Hang my idle armor up on the wall—
Let it be the spider's banquet-hall!
He must be fenced with stronger mail
Who would seek and find the Holy Grail.'

The castle gate stands open now,
And the wanderer is welcome to the hall.

The sentiment is in general just, as the imagery is beautiful. While we can observe the Lord's Supper in the forms consecrated in the Church, and find its use in the sentiment of communion which it cherishes—as we suppose our poet does not—we can agree with him that it is kept indeed in breaking our bread to share with the needy. In the concluding four lines, however, we think the poet carries the knight to just the opposite extreme of casting the gold to the leper in scorn; and a picture of social life is presented, which had better be dreamed than practiced, and which the poet himself would be one of the last men to adopt from the Knight. The lines are as follows:

The meanest serf on Sir Launfal's land
Hath hall and bower at his command;
And there's no poor man in the North Countrie
But is lord of the earldom as much as he.

For the Register.

LINES BY SIR HENRY WOTTON.

[From Chambers' Cyclopedia of English Literature.]

How happy is he born and taught,
That serveth not another's will;
Whose Armour is his honest thought,
And simple truth his utmost Skill!

Whose Passions not his Masters are,
Whose Soul is still prepared for Death,
Untied unto the World by care
Of public Fame, or private Breath;

Who envies none that Chance doth raise,
Nor Vice [who never] understood
How deepest Wounds are given by praise;—
Nor Rules of State, but Rules of good;

Who hath his Life from Rumours freed;
Whose Conscience is his strong retreat;
Whose State can neither Flatterers feed,
Nor Ruine make Oppressors great;

Who God doth late and early pray,
More of his Grace than Gifts to lend;
And entertains the harmless day
With a Religious Book or Friend;

This man is freed from servile [b]ands
Of hope to rise, or fear to fall;
Lord of himself though not of Lands;
And having nothing, yet hath all.

Mr. Greenwood in the Preface to his Collection says,

"I have taken care to obtain all hymns, whenever it was practicable, as their authors wrote and published them; for it was my desire and intention that every hymn, as it appeared in this Collection, should be really the production of the individual whose name is placed over it." And this seems to be the only just rule. Now in his Collection of Hymns, the first line of the above stands,

"How happy is he born or taught."

The last line of the 2d stanza, stands,

"Of prince's ear or vulgar breath."

In the 5th stanza, as it is marked above, the last two lines stand in Greenwood, thus,

"And walks with man, from day to day,
As with a brother and a friend."

In Mr. Briggs' Collection the lines are as in Greenwood's.

The Compilers of the Cheshire Collection say, "slight alterations have occasionally been made, but we have preferred to restore, rather than to change."

In this Collection the 3d line of the 2d stanza, stands,

"Untied to this vain world by care."

And the last two lines of the stanzas I have marked as the 5th, stand,

"To crave for less, and more obey;
Nor dare with Heaven's high will contend."

Can you, Sir, or any of your readers furnish a true copy of these five lines as Wotton wrote them! H. B.

[The copy from Chambers' is the same that we find in Pickering's Edition of Wotton's Poems, edited by Rev. John Hannah, M. A.,—only it differs in orthography and the employment of Capital Letters, and by the use of brackets in two places denotes what was wanting in the original manuscript. The variations exhibited above are, with many others, given in a Note in Pickering. Most probably Mr. Hannah's Version is the true one. We have taken the liberty to adopt his orthography, and use of capitals, instead of following our correspondent's copy from Chambers'. [Ed.

For the Register.

SOME OF THE ADVANTAGES OF ASSOCIATED OVER UNASSOCIATED BENEVOLENCE—ADDRESSED TO UNITARIANS.

All Protestantism, and Romanism still more, understand the superiority of communism over individualism: but the conduct of Liberal Congregationalists seems to show they alone are blind to this greatest fact of modern experience. They would build their spiritual railroad not at once, lest this savor of spasmodic excitement and be followed by relapse when the work is done; neither would they lay rails along the whole line at the same time, for this would be a combination dangerous to individual independence; nor would they undertake a great piece anywhere, for, that would require a director of the work, and forbid every unit from pulling or pushing just as he liked, from putting his sleepers over his rails and his rails bottom upwards when he saw fit: nor would they seize upon a much-travelled route, for that would be compromising dignity, courting popularity, and preferring the "broad" road to the narrow way.

So, many of our books are issued at prices which confine their circulation to the wealthy few; and, but for the praiss-worthy zeal of Dr. Channing's brother and the tracts of the A. U. A. would have nearly prevented our writers from being known out of this meridian. Without the capital and influence of an Association to back them up, how could Unitarian publishers be expected to ruin themselves for the sake of furnishing Sunday Schools and parish libraries the best reading at the cheapest rate! The idea is preposterous. Unassociated effort is the most expensive and the least extensive effort in the world. See this new sermon: price a quarter of a dollar; circulation if immensely popular half a hundred: profit, for the most part an abundant vexation to writer and publisher: in four months dead and buried, except a single copy on some antiquarian's cobweb-shelf. Give that as a tract to an Association—it can be published just as readably at one cent, issued by the eight thousand, scattered over all this American universe, and preserved by repeated editions for that well-cared-for young gentleman's posterity. When Miss Sedgwick's Mount Rhigi appeared, somebody was very anxious in the papers for a cheap edition for distribution. Had Miss S. been willing to sell her story to the Association, instead of four shillings it might have been sold for half of one—it might have gone forth on the wings of the wind whereon were young readers to be quickened and warned—it might have done in one day the good which will now take years to accomplish. Livermore's Commentaries and Ware's Works are still held so high as to be almost unknown out of this region—as to have attained a smaller circulation than most persons would believe. By a little effort these works would have been furnished at a fifth of their present cost, and commanded a vast circulation thereby. These illustrations might be carried to any extent. After a book is once stereotyped, it costs almost nothing to multiply copies by the hundred. The gentleman at Cambridge who recently republished at his own expense one of the dryest Unitarian tracts, little thought that for the same money the Association would have gladly furnished him ten for one, thanked him besides, and carried on the distribution gratis on the amplest scale.

As to the wanton waste which follows necessarily upon the individual system—between two and three thousand dollars were collected by the efforts of an individual for a single small society at a distance, which "shut up shop" at about the expiration of a year. So much for the wisdom of individual philanthropy. By less than the same sum a Church at the capital of a State was aided for ten years, until this year it is strong enough to aid others, and offers to repay in generous efforts the help which it declares to have been its salvation. And if ever our associated effort comes short of a possible good, it is because of the interference of this miserable, self-idolizing, dog-in-the-manger policy of individualism, the pest of our times, and the *fungus hæmatoides* of liberal Christianity. H.

For the Register.

PRACTICAL RIGHT.

Prop. 1. "When a choice between two positive evils is placed before us, we cannot conceive how Christian principle can authorise our agency in bringing about either, though it be the less of the two." Prop. 2. "For results and ends we are but indirectly and partially accountable,—for our individual resolves and deeds, directly and fully." Prop. 3. "Do we, by the mode in which we are asked to lend our agency, sanction no form of wrong or sin against which we are bound to bear testimony." Prop. 4. "One has a right to select even remote and dimly discerned ends, if he does so candidly and deliberately, and with a determination to violate no duty in pursuing them." Prop. 5. "In those forms of joint agencies we cannot expect to carry out in full our own notions of positive right and good." [Christian Register.

These, and other propositions or questions like these, are now brought before us almost daily. They are a marked feature of the times, particularly in this region, and round about. They are abstract or impracticable in their nature: altogether out of place in a world where there is such a mixture of good and evil,—and where, in regard to the wisest "plans, arrangements, and measures," as the writers admit, "there is always room for doubt." One might as well say that he would separate electricity from the atmosphere, and use it without any regard to the properties of matter or the elements of nature, as to say that in a state of moral probation where all are more or less imperfect, he would act only through or by pure moral agencies for the attainment of political, or any other human good.

To illustrate the fallacy of all such propositions or questions of expediency and right in application to practical matters, we propose the following case:

Here is a sick man. His life is in imminent danger. He must have relief or he must suffer and die. *Within his reach* there are but two physicians, between whom there is a marked difference in moral character and professional reputation. The one, as is the custom of the village in which he resides, employs human instruments in the performance of labor, on conditions which are considered lawful to be sure, where he lives; but out of his village, unlawful. And besides this, in the discharge of his professional duty, he has been called to act as a surgeon in the army; and at the very moment when his aid is now wanted, his hands are crimsoned with the blood of the wounded and the slain. But his *professional* reputation stands exceedingly high. The sick man knows, or fully believes, that the *course of measures* and the *mode of treatment* which *this* physician, if called to his case would adopt, would save his life and restore him to health.

With the other physician, the case is reversed. From the custom of the village in which he resides, no servile instruments of labor are used. He uses none. And if ever employed in the army, it was only to break, and not to use the scalpel. In other words, there is no such notorious moral deliquencies on his part as to excite and give alarm to the sensitive conscience. But on the other hand, in his professional character, he is regarded by many as a mere *empyric*—a "rash" dealer in drugs and medicines—or, at any rate, that his modes of treatment, and course of medicines, if selected in the present case, would only serve to aggravate the patient's complaints, undermine his constitution, and bring certain death. There are within his reach, but these two physicians. The one or the other must be chosen.

Now, what is the duty of this sick man? What is practically right in this case? What ought he to do? Take Proposition No. 1.—"When a choice between two positive evils is placed before us, we cannot conceive how christian principle can authorize our agency in bringing about either, though it be the less of the two." In the case supposed, it may be said there are "two positive evils placed before him." But first, it should be remarked, that in practical life, as a general rule there is no such thing as a "positive *evil*," without, in immediate connexion, or interwoven with it, there is a corresponding *good*. Eliminate, for instance, from the personal characters of these two physicians all that may be regarded as positive evils, and of the remainder, there will be much the largest aggregate of the useful and the good. The evil is constructive and comparative,—the skill in the one case, or the moral good in the other, is positive and acknowledged. But not to insist on this, let us take the case as it is. Call, if you will, the two agents in this instance, "positive evils." Nevertheless, is not the sick man bound by "christian principle," to make a choice of one of these for his physician? Christianity encourges no wanton or deliberate disregard of health or life, and condemns the voluntary suicide. Is it not the highest duty then of the sick man to choose one of these as his physician? Has he any right to say that "when a choice of two evils," as now, "is placed before him, he cannot conceive how christian principle can authorize his agency in bringing about the choice of either, though it be the less of the two?" We answer, no; but on the contrary, that he is bound by the highest dictates of reason and christian morals, to make a choice; and not only so, but a choice of the least, so called, of the two evils, but which, more correctly speaking, is the highest good which Providence can present to him at this time, for his choice and acceptance. Looking mainly at the chief things at issue, namely, his life and health, and disregarding the minor element in the case, is he not bound, of these two physicians, to choose the one whose honesty and skill he has most reason to believe will save his life and restore him to health?

Take Proposition No. 2. "For results and ends we are but indirectly and partially accountable,—for our individual deeds, directly and fully." Now as a matter of practical wisdom, this proposition is not confirmed, as we think, either by observation or experience. On the contrary, as a general rule, "individual resolves and deeds" are identical with "results and ends;" or, at any rate, so far as *motive* is concerned, the "accountability" is the same, whatever the result may be. In the case supposed, for instance, if the patient "resolves" to lend no agency of his in making a choice, and his "deeds" correspond, he makes himself responsible for the "result or end," however fatal or otherwise it may be; and he is as "directly and fully accountable" in the one case as the other.

Take Proposition No. 3. "Do we, by the mode in which we are asked to lend our agency, sanction no form of wrong or sin against which we are bound to bear testimony." Now this proposition is so qualified by the last clause of the sentence as to take from it most of its force, or else it is wholly impracticable. We sanction no wrong or sin except that which we, in some way, directly approve. In buying a yard of broadcloth at the store of a dishonest man, nobody supposes that we sanction, or intend to sanction, his disreputable conduct. Neither should we sanction, nor should we be supposed to sanction, in selecting one of these physicians, anything but his medical skill. Any other doctrine on this subject would be absurd and impracticable.

And so of Proposition No. 4. "One has a right to select even remote and dimly discerned ends, if he does so candidly and deliberately, and with a determination to violate no duty in pursuing them." Here, again, the first and chief clause of the sentence is nullified by the last. "No remote and dimly discerned end," as a general rule, can be chosen without a violation of some immediate practical duty. Suppose, in the case under consideration, the patient should say, it is my duty to discourage all immoralities in the conduct of physicians, which, as it seems to me, are on the increase. If then I refuse to make a choice between these two evils, in order to discourage their vicious practices, I see, or think I see, that such a "result or end," though "remote and dimly discerned," will be accomplished. But could he do this without the "violation" of a great "duty?" Would it be right in him to discard the aid of a physician at the risk of life, health, constitution, and the welfare of a large family, for the sake of such "a remote and dimly discerned end?" The question answers itself.

Or take Proposition No. 5, and last. "In these forms of joint agency we cannot expect to carry out in full our own notions of positive right and good." This proposition standing by itself, embodies a great truth, and our only wonder is, that the utterance of it, which is a virtual refutation of all that went before, did not prevent a publication of the whole. But even this needs amending; for in most cases, it is not only true in "forms of joint agency," but equally so, of *individual* agency. In the latter, no more than in the former, can we expect, as a general rule, "to carry out in full, our own notions of positive right and good." This results from the mixed condition in which we are placed; and in order to secure the great ends and results at which we must constantly aim as individuals, as christians, or as patriots, we must obtain and use the best instruments which, for the time being, Providence has placed within our reach. This in itself, is not only expedient, but it is also right; for expediency, properly understood, is what? why, nothing more nor less than the final result or conclusion of the mind, after a moral analysis of any two given courses of action presented; or where, in other words, after a careful examination—a weighing and balancing of all their moral elements—that course is adopted in which the good is found to predominate over evil. Expediency so defined is *practical right*,—and the right is always expedient. Abuse Paley as we will, in nine cases out of ten, practically speaking, that which is the expedient, is the practically right

In fine, observation, common sense, and experience, teaches us that with almost every question in this imperfect world, there is mixed up with it much of good and evil. With this fact before us, we must either abandon the post of duty to rust in solitude or a convent, or we must meet all questions as they arise, and decide upon them with wisdom and discrimination, and act accordingly. Three short rules will aid us greatly in most of these cases. First: Let the "end or result" at which we aim, be, in all cases, to secure the greatest good of the greatest number. Second: Never loose sight of the main issue for a collateral and an unattainable one—missing the substance for the shadow. Third: Where *all other things are equal*, choose for your agent the best or better man; but never take, or aid in taking, the better man, when the choice of such a one will defeat the attainment of your own principles, and the objects for which the choice is made. L.

SELECTIONS FROM FLAVEL.

[Flavel was born A. D., 1630. He was minister of Dartmouth, Eng., until he was ejected by the Act of Uniformity. He was afterwards invited to London, and urged to accept on the ground that "the congregation was rich and numerous, while he had but very little maintenance from the Church in Dartmouth; that he had a family to provide for, and that the city was a theatre of honor and reputation." But Flavel chose still to remain in connection with his poor flock in Dartmouth—a connection which had not been dissolved, though the Act of Uniformity prohibited him from performing its duties. When the Act was repealed, then Mr. Flavel, "who had formerly been confined to a corner, shone brightly as a flaming beacon from the top of a hill." He died A. D., 1691.

In speaking of the little volume of "Gems" recently published, we said we did not accept all his doctrines. He believed that *Christ by his death appeased the wrath of God*, and this doctrine is expressed in the "Gems." We are led to suppose that the Compiler, Mr. Banvard, also believes the same, or he would not have *selected* it.]

—

There is much time in a short opportunity, as there are many pieces of silver in one piece of gold.

To come before the opportunity, is to come before the bird be hatched; and to come after it, is to come when the bird is flown.

He indeed is rich in grace, whose graces are not hindered by his riches.

It is storied of Pyrrhus, king of Epirus, that having enlarged his dominions by the conquest of Macedonia, he thirsted after Italy, and demanding the advice of Cineas, his great counsellor, the latter asked the king what he meant to do when he conquered Italy? Why then, replied the king, I mean to get Sicily, which is near, rich and powerful. When you have gotten Sicily, asked Cineas, what then? Africa, replied the king, is not far off, and there are many goodly kingdoms which by my fame and by the valor of my soldiers I may subdue. Be it so, said Cineas, when you have Africa and all in it, what will you do then? Why then, said the king, thou and I will be merry and make good cheer. Cineas replied, Sir, if this be the end you aim at, what need you venture your kingdom, person and honor, to purchase what you have already? Epirus and Macedonia are sufficient to make you and me merry; and had you all the world, you could not be more happy than you are now.

If God give thee a small estate, and a contented heart, it is as well, yea better than if thou hadst enjoyed thy desire. The bee makes a sweeter meal upon two or three flowers, than the ox that hath so many mountains to graze upon.

Providence is like a curious peice of tapestry, made of a thousand shreds, which single, appear useless, but put together represent a beautiful history to the eye.

Death is a bridge in your way to glory, and you are never like to come thither but by passing over it.

Euthanasia, a sweet and comfortable dissolution. To enter the port of glory before the wind, with our full lading of comfort, peace and joy in believing, our sails full and our streamers flying,—O, how much better is this, than to lie wind-bound, (I mean heart-bound,) at the harbor's mouth! tossed up and down with fears, doubts and manifold temptations, making many a beat to fetch the harbor!

Archimedes was so intent in drawing his mathematical schemes that,—though all the city was in an alarm, and the enemy had taken it by storm, and the streets were filled with dreadful cries and dead bodies,—the soldiers came into his particular house, nay, entered his very study and plucked him by the sleeve before he took any notice of it:—even so many men's hearts are so profoundly immersed in earthly cares, thoughts, projects or pleasures, that death must come to their very houses, yea and pull them by the sleeve and tell them its errand, before they will awake and come to a serious consideration of things more important.

True, the glory of the soul shall be the greatest glory; that's the orient, invaluable gem. But God will bestow a distinct glory upon the body, and richly enamel the very case in which that precious jewel shall be kept.

For the Register.

THE VINE PRUNED.

One of the most beautiful of Jeremy Taylor's metaphors, is the following.

"For so have I known a luxuriant vine to swell into irregular twigs, and bold excrescences, and spend itself in little rings, and afford but trifling clusters to the wine press, and a faint return to his heart which longed to be refreshed with a full vintage; but when the Lord of the vineyard had caused the dressers to cut the wilder plant and make it bleed, it grew temperate in its vain exposure of useless leaves, and knotted into fair and juicy branches, and made account of that loss of blood by the return of fruit."

Southey has versified what he calls the Bishop's unimprovable language in a stanza of his Oriental romance of Thalaba. The wanderer is sitting in the sun at the door of an aged dervise, who had offered him a shelter for the night, and who thus endeavors to console him in his affliction.

Repine not, O my son! the old man replied,
That Heaven hath chastened thee. Behold this vine!
I found it a wild tree, whose wanton strength
Had swollen into irregular twigs
And bold excrescences,
And spent itself in leaves and little rings,
So in the flourish of its wantonness
Wasting its sap and strength,
That should have given forth fruit.

But when I pruned the plant,
Then it grew temperate in its vain expense
Of useless leaves, and knotted as thou seest
Into these full clear clusters, to repay
The hand that wisely wounded it.
Repine not, O my son!
In wisdom and in mercy Heaven inflicts
Its painful remedies.

L. G. F.—s.

CONFUCIUS AND THE GOLDEN RULE.

[From the N. Y. Observer.]

Said an infidel to me the other day, "Many of the best things that Christ taught were *not original* with him." "What?" I inquired. "The golden rule,—'Thou shalt love thy neighbor as thyself,'—I believe," said he, "was first given by Confucius."

As others may have the same impression, it may be worth while to tell them, and all who need to know it, what is true in relation to this matter.

Confucius says—

"Tsz' so puh loh, muh sz' eu jin."

Self what not like, not do to men.

Or what you yourself do not like, do not do to others. I quote the Chinese words from memory, not having the original by me now; but if I have made any mistake, it is only in putting a synonym for the original word: so that the meaning is not changed.

This negative precept is certainly very far from being the positive injunction, "Thou shalt love thy neighbor as thyself," or, "As ye would that men should do unto you, do ye also to them likewise." There is a great difference between saying, "You must not steal the property of your neighbors," and saying, "You must be as ready to promote their interests as to promote your own;" but no more than there is between the *golden* rule of Christ and the *silver* rule of the Chinese sage.

To us, who are familiar with the golden rule, the mention of the negative precept of Confucius seems naturally to suggest the positive injunction; but to the mind of a heathen, ignorant of that rule, and perverted by selfishness and paganism, it would probably never suggest the idea that we ought to be as ready to do good to others, as to have them do us favors.

But had the case been otherwise, had the golden rule been found, word for word, or in any other form, in the writings of Confucius, it would not have helped the cause of infidelity: for it is found in the writings of Moses, (Lev. 19: 18,) which are 900 years older than those of Confucius; and there is reason to believe that some things contained in those writings had come to his knowledge.

It is much to be regretted that Mr. Davis, in his generally correct and excellent account of China and the Chinese, has stated that Confucius said, "Do unto others as you would that they should do unto you," instead of "What you do not like, do not to others." He refers to the Chinese original in such a way as to show clearly that the passage which he seems to translate, is the same that I have given above. I. TRACY.

The presumptuous make a bridge of their own shadows, and so fall and perish in the water.

Some Christians have more of the moon than of the sun; they have little light, little heat, but many changes. [Flavel·

DECLARATION OF THE PROTESTANT SYNOD OF FRANCE.

The following is a translation, according to the *Patriot*, of the "Declaration" prepared by the Committee of Eight, appointed by the Protestant Synod sitting in Paris. They were unanimous. The draft was adopted by the Synod on the 27th ult; 73 voices being in its favor, 7 declining to vote, and not one voting against it:—

"*The General Assembly of Deputies of the Reformed Churches of France to the Members of those Churches.*

"Paris, September 27, 1848.

"Dear and well-beloved brethren in Jesus Christ our Lord,—From the beginning of their labours, your Deputies have satisfied the most sacred of all duties, and the prime wants of their own hearts, by prostrating themselves before the Author of all grace, to give Him thanks for having repaired the chain of our traditions, and called our Church, after an interruption of more than eighty years, to deliberate, through her representatives, upon her dearest interests. At the same time, we have besought Him to bless the work to which we have set our hands, that it may be productive of abundant and lasting fruits; and, if it is true as the Divine Word declares, that 'the fruit of righteousness is sown in peace,' we have confidence towards God that our prayer hath already been heard, for we have been kept in peace. You yourselves laid down the course of our proceedings; and we have but obeyed your wishes in taking our stand more especially upon the ground of the Christian life and ecclesiastical organization.

"But thanks be to God, we have not contented ourselves with the attainment of a negative peace; we have, happily, met each other upon 'the only foundation that can be laid;' that is 'Jesus Christ and him crucified,' our adorable Redeemer. In him we have found, for every faithful member, as well as for the Church collectively, the true source of life, and, at the same time, the most perfect of bonds. Without denying the glorious past of our Churches, their eminent doctors, their pious martyrs, and the venerable monuments of their faith, we have had no desire to diminish the no less glorious liberty of the children of God asserted by our fathers, or to proclaim any other authority than that of the Eternal Word. To us, Jesus Christ is, at once, the bulwark of true liberty, since he it is who makes free and delivers; and the bulwark of the faith, since he is its author and finisher. We, therefore, unite with true Christians of all ages who have confessed his name; we acknowledge him, with joy and love, as our only Master, our only Saviour, our only hope in heaven and on earth, where, 'to him every knee must bow, and every tongue confess that he is Lord, to the glory of God the Father.' We desire no other Mediator than he, no other rule than his Word, no other guide than his Spirit, no other life than that which he gives us, no other salvation than that of which he is the author; and we bless God, with overflowing hearts, for having 'so loved the world as to give his only son, that whosoever believeth in him might not perish, but have everlasting life.'

"With these sentiments it is, dear and well-beloved brethren, that we have put our hands to the work of ecclesiastical re-organization which you have confided to us; and with like sentiments it is for you to receive it, in order that it may be effectual and fruitful. The times in which we live are difficult; society totters on all sides upon its shaken foundations; all is passing, all changing, all being renovated around us: but the Word of God abideth firm, and Jesus Christ is still 'the same, yesterday, to-day, and for ever: in him dwelleth all the fulness of the Godhead bodily, and he is ever able to save them that come unto God by him.' Let us cleave to this Divine Deliverer; and, embracing him by faith and love, be changed by him into his own Divine image. Already, under his blessed influence, we have, in the course of our labours, experienced the dispersion of many clouds, the disappearance of many difficulties: may He finish among us and among you the work so happily begun, 'till we all come in the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the fulness of the measure of the stature of Christ.'

"The visible Church, which it is our object to re-construct and improve, is, after all, but the external covering of the Kingdom of God upon earth,—that Kingdom of which the Saviour hath said, that 'it is within us.' In our religious society, there will ever be the spots and imperfections inseparable from our sinful humanity: let it be recognised, at least, in the spirit which animates it, and in the fruits of righteousness, peace, and joy, which its Divine Head causeth it to bring forth.

"Let us unite in imploring that our humble labours, made fruitful by the blessing of Him who in all things giveth the increase, may contribute to this happy result, and be rendered subservient to the progress of truth and charity, to the advancement of the Gospel's reign, to the union of the churches and their members, to the sanctification and salvation of every soul.

"In this hope, dear and well-beloved brethren, we offer you, in conclusion, the cordial salutation of the Apostle: 'The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all. Amen.'"

A MISAPPREHENSION OF RELIGION AND AN OCCASION OF IT.

Nothing would discourage me more than the success of the clergy in getting the education of the country into their hands. Religion, as it is called, would then become associated with old abuses and prejudices, and the spirit of reform would consequently become irreligious, so that not a few of the most active and generous spirits in the community would be found in the ranks of infidelity. Christianity has suffered from nothing so much as from its being seized on by the foes of human rights and social progress. It is plain from the pamphlet you sent me, that the chartists have no conception of the importance of true religion, and especially of its bearing on their own cause. They understand by Christianity, I fear, not what came from the poor, houseless, meek, sympathizing prophet of Galilee; not what was taught from the fishing-boat and on the mountain, but what issues from cathedrals and mitred men, from a conservative corporation, whose sympathies are with "the powers that be." This misapprehension and want of religion threaten much injury to their cause. Religion, in the generous, not sectarian, meaning of the word, has this grand distinction from all human methods and systems, that, whilst it restrains, it elevates yet more. Without it, the struggles of the labouring classes for rights and dignity are anything but hopeful. [Dr. Channing to Hamer Stansfeld, Esq, in 1841.

DR. CHANNING ON THE COMMINGLING OF SECTS.

It is an argument for a new society, that it will be open to Christians of all denominations, that its name will repel none, that it will have nothing sectarian in form or character. I cannot assent to this view. I do not believe that we can or ought to act with other Christians in this cause. I earnestly desire to co-operate with them as far as possible. For example, when a particular vice, like intemperance, is to be warred against, we ought to join with them heart and hand. But when the object is to enlighten, improve, elevate, the depressed classes of the community—not merely to stay a definite evil, but to awaken their moral nature, to unfold to them their connections with God and the future world, to show them the true glory of Jesus Christ, and to breath his spirit into them—then we must go to them with our distinctive views, not our theological dogmas, but our views of human nature, of God's character, of the true perfection of man, &c.—views as distinctive as those of the Trinitarians. In this work we ought not to be fettered by compromise with other sects. Dr. Tuckerman did good by carrying among the poor the most enlightened, liberal, elevated principles of Christianity. We believe that we can do more for the poor than other sects; that our faith is the germ of a higher social condition and of higher virtue than any other faith has produced or can produce. Then let it have free course and unobstructed operation. Let it not be repressed by a new society comprehending all sects.

THE GOLD REGION.

The Washington Globe publishes two letters from California, the important parts of which we find in the Traveller of the 26th ult. They are from Capt. J. L. Folsom, Assistant Quarter Master of the U. S. Army in California, addressed to Major General Jessup. The Traveller remarks that they "contain an unusual amount of minute and interesting information respecting the gold regions of California. One letter is dated the 18th of September, and the other the 8th of October. These letters corroborate all the statements derived from other sources, respecting the extent and exceeding richness of the gold mines of California. They also give a more intelligible view of the condition and prospects of the country than we have elsewhere seen."

We would call particular attention to the concluding paragraph.

THE GOLD REGION.

The following extracts are from the one dated San Francisco, Sept. 18th:

Up to the time the American flag was raised in California by Commodore Sloat, in July, 1846, the country may be said to have slumbered on from the first settlement without enterprise or activity on the part of its inhabitants. Constitutionally indolent in their habits, the climate was admirably adapted to develope and perpetuate the worst forms of slothfulness and improvidence among the occupants of the soil. The people were too much the victims of these vices to become even shepherds in the true sense of the word; and they lived without either milk, butter, or cheese, although surrounded by thousands of milch cows; and scarcely an attempt was made to call out the agricultural virtues of the soil. A little wheat and corn, and a few pumpkins, and melons, satisfied the moderate wants of those who had never known the comforts to be derived from industry, and the grand staple of subsistence with all classes was the flesh of their cattle. The listlessness and apathy of this kind of life clung to the whole native population, and when the United States flag was raised here, the country could boast of no improvements, either public or private, except what the moderate wants of a warm latitude rendered imperatively necessary.

There were many Americans and foreigners in the country prior to the change of flags, but no regular emigration had taken place; and the unsettled condition of politics, and constant revolutions, prevented anything like the systematic enterprise which might otherwise have been expected from the citizens of Anglo-American origin. The herds of cattle which covered the ranchos were slaughtered for their hides and tallow, to be exchanged for merchandise as before, and the people continued to cherish their indolence as much as in former days; but the change of flags brought a corresponding revolution in the various occupations of life. After the first call for volunteers was answered, and foreigners residing in the country were at leisure to enter upon the improvement of their property, all became activity. Confidence was inspired by the introduction of American authority, and all believed that they were virtually upon the United States soil. Crowds came thronging in from the mountains, the forests, and the ocean, of rough exterior, but of indubitable Anglo-American origin, to seek their fortunes in a new country, under their own flag. Things were assuming a better aspect, and both agricultural and mechanical improvements were going forward rapidly under new auspices. Farmers were introducing the agriculture and horticulture of their own country upon California soil, and mechanical labor knew no respite from its toils. The interminable clatter of the hammer and the saw was heard in every quarter, and frequently the mechanic, in his eagerness to succeed, did not recollect to divide the Sunday from the week. Many little villages sprung up as if by magic in various parts of the country; and all promised fair for an indefinite continuance of every kind of employment.

But a change came over the face of affairs. In the latter part of Febuary, 1848, a mechanic, named James Marshall, was employed in building a saw-mill for John A. Sutter, Esq., on the south branch of a river known in California as the American Fork, some fifty miles from New Helvetia, or Sutter's Fort. On Fremont's map this river is called *Rio de los Americanos*. It is the stream by which Capt. Fremont descended into the valley of the Sacramento river, by a perilous march, in the winter and spring of 1848. While employed in cutting a mill-race or canal for this improvement, Mr. Marshall discovered the pieces of gold as they glistened in the sunlight at the bottom of the sluices. Pieces of considerable size were taken from the water, and in a few days gold to the amount of one hundred and fifty dollars was removed in this manner. The laborers on the works, mostly Mormons, soon became satisfied of its precious nature, and the news spread rapidly about the country. Examinations were prosecuted at other points along the stream, and almost everywhere with success. Reports of a most marvellous nature soon reached the coast touching these mines. There apparent extravagance created incredulity, and the public attention was not fully called to the subject until gold dust or grain gold was brought into the market in considerable quantities, for sale. Doubt soon became belief, and a change almost magical in its nature, pervaded the whole population. Lawyers, doctors, clergymen, farmers, mechanics, merchants, sailors and soldiers, left their legitimate occupations to embark on a business where fortunes were to be made in a few weeks. Villages and districts, where all had been bustle, industry and improvement, were soon left without male population. Mechanics, merchants, and magistrates, were alike off to the mines, and all kinds of useful occupation, except gold *digging*, were here apparently at an end. In most cases the crops were remarkably good; but they are generally lost for want of laborers to secure them. In some parts of the country hundreds of acres of fine wheat will rot in the fields from the impossibility of getting laborers. Vessels are left swinging idly at their anchors, while both captains and crews are at the mines, and the most essential private and public improvements are arrested in their progress. The wages of clerks have advanced at least two hundred per cent, and those of common laborers at least four or five hundred.

At the time the excitement broke out, I was repairing the U. S. barque "Anita." The workmen were receiving $3 per day, and lived on board the vessel. They struck for higher wages, and one man finally left and forfeited all his former earnings, rather than continue at work a few days more at $6 per day. Common sailors demanded $100 per month for work in schooners

on the bay. Freight from this port to Sutter's is from $2 to $4 per barrel. The distance is little more than one hundred miles. Common four-ox wagons are hired at $50 per day. In one case I have known a negro cook to be employed at $25 per day for his professional services among the pots and kettles in the gold region.

I was in the mines about the 1st of July; at that time the weather there was insufferably hot. I think it by far the most oppressive climate I ever was in. It is much more uncomfortable than the climate of Brazil at the warmest season of the year, and everything was literally parched up, after a drought which had been continued for near three months, and which had five months more to run to the rainy season.

The sea breezes which extend up the valley of the Sacramento, never pass the Sierra Nevada, and seldom penetrate even the lateral valleys and ravines of those mountains, and there was not a breath of air moving among the mines. The sun was blazing down with more than tropical fervor, while his rays were reflected in ten thousand directions from the sides of the hills, until the atmosphere glowed and glimmered like the air in the furnace. I then foresaw (what has since happened) that there would be much sickness among the miners. These people had deserted their regular occupation; and a complete change of life, and an unnatural climate could not fail to act unfavorably upon health. Their diet was bad, their labors were severe and they were exposed completely without shelter, in the daytime, to a burning sun, and at night to the chilly atmosphere of the mountains. Many of them worked with their feet in the water, and inflamed their blood in a feverish climate by a free use of ardent spirits. The natural consequence followed. Many are now sick with bilious and intermittent fevers, dysenteries, camp fevers, &c. * * * *

As the workmen ascend the streams into the mountains the gold becomes coarser and more massive. On the lower portions of the streams it is found in flat particles resembling small golden fish scales. Higher in the mountains it is found varying in size, from the finest particles to pieces of five to six ounces in weight, and of all conceivable forms. Many of the largest pieces contain small portions of quartz and other granite rocks imbedded in them. The coarse gold is dug out of the crevices among the rocks, in the dry beds of mountain torrents, with pick-axes, small iron bars, spades, butcher knives, sticks, &c., &c. In many places the streams flow over strata of coarse slate or shale standing vertically, and between the different layers the gold is deposited by the water.

As no one has yet found the gold in its native matrix, a question often suggests itself as to its origin. I believe the coarser gold is found near the spots where it originally lay in its native bed, and much of the fine gold has been swept down from the mountains by torrents of water. Almost all the rocks in Upper California are imperfectly organized, being soft and friable, and incapable of resisting the action of the weather. In the process of time the mountains have gradually crumbled away into fine dust, and the gold has been liberated. The coarse gold, from its massiveness and great specific gravity, was not removed from the mountain sides, whereas the fine gold was swept off to the plains below.

The extent of these golden deposits it is impossible to conjecture. Gold has been found one hundred and forty miles above Sutter's Fort, It is dug in great quantities at almost all points along the Feather, Juba and Bear rivers, and upon the American Fork and all its tributaries, upon the Cosumnes and Stanislaus rivers and upon both sides of the San Joaquin river. It has been found at Bodega, on the sea coast and at various points in the chain of mountains which separates the waters flowing into the San Joaquin from those which enter the Pacific, as far as Ciudad de los Angels. It has also been found in considerable quantities in the earth of the plains near the mission of Santa Clara. It is thus known to exist throughout a region of country of more than six hundred miles in extent, and probably extends into Oregon.

You will be anxious to know where this will end; I see no prospect of exhausting the mines. The gold is found extending over an immense tract of country, and it is so universally diffused in the earth of the gold regions, that it may be said to constitute a portion of the soil. It is most abundant in the valleys and the beds of streams, because the earth has been removed on the top and sides of mountains hundreds of feet above the water.

When in the mining country, I endeavored to obtain what information the miners and others could afford as to the value of the mines, and the number of people employed in them. The lowest estimate I heard made of the workmen was three thousand, including both whites and Indians; but this number was augmented by daily accession from all parts of California from Oregon and Sonora and from the Sandwich Islands. There has been such a drain from the Islands that there is scarcely a mechanic left at Honolulu. The same is likely to be the case in Oregon, as every vessel comes in from there crowded, and we hear of a large overland emigration. Among the people engaged in the mines, however, there are many runaway sailors, deserters from the army, trappers and mountaineers, who are naturally idle, dissipated and dissolute; in short, taken in the aggregate, the miners are the worst kind of laboring population. I have asked for estimates of the average gains of all the miners at work in the gold regions, including both whites and Indians, and have never heard them stated at less than six dollars per day for each person. I believe, taking these minimum estimates as data, I am fully justified in concluding, that during the year commencing July, 1848, there will be $5,500,000 removed from the mines, reckoning the ounce, troy, at $61.

This sum is considerably greater, according to McCulloch's Commercial Dictionary, than the total amount of gold taken from all the mines in the United States for fifteen years ending in 1838; and it is nearly three times as great as the entire gold coinage of the United States Mint and all its branches for the same year.

From the last information I have been able to collect, I believe that something over $500,000, at $16 per ounce troy, will have left California in the three months ending September 30th, and of this amount at least four-fifths will find its way to foreign markets, and consequently to foreign mints.

It is impossible to foretell what will be the ultimate result of this sudden development of wealth. It is sufficiently obvious, however, that the country will be prematurely filled by a restless, excitable, adventurous, and reckless population, and that extended agricultural or mechanical improvements are at an end for some years to come. Gambling and all sorts of thoughtless profusion begin to prevail. The present excitement will attract vast numbers of idle, vicious and dissolute. Refugees from justice from the United States, as well as from other countries, will flock to California among the better disposed population, and will find shelter among the almost inaccessible fastnesses of the mountains, where such mines of wealth are now opened. These regions are of vast extent and are remote from the regular settlements, and from the operation of the laws. In the solitary recesses of the Sierra Nevada are little clusters of men, with nothing but the trees for their covering, and no protection but their own vigilance and strength. Many of these people are known to possess very large amounts of gold, sometimes as much as $20,000, wrapped in their blankets, where there is no eye to see and no agent to pursue the guilty. Is it strange, when the temptation is so great, that the robber and assassin should be abroad among the mountains?—Many robberies and some murders are known already to have occurred; but little attention is excited by these events, where all are in the eager pursuit of wealth. No one can conjecture the extent of these outrages, for living witnesses are not at hand, and "dead men tell no tales." The strong and firm hand of Government must be promptly extended to save the country from the most revolting acts of violence.

☞In respect to the communication outside, on "Practical Right," we agree with the propositions on which it animadverts;—though from the application of some of those propositions, if intended as some of our readers have understood it, we also dissent. [Ed.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JAN. 6, 1849.

"THE RACE SET BEFORE US."

By this language the sacred writer would quicken the ardor of Christians, and set before them the course on which they have entered. He alludes to the foot-race in the Olympic Games, at which all Greece was assembled—an innumerable, dense company of spectators, like a cloud—in whose presence the competitors ran for the prize of the olive wreath suspended in sight at the end of the course, and the victor was crowned at the hands of the Judge amid the applause of the vast multitude, and the honor bestowed on him passed also to his country. "You know," saith Chrysostom, "with what great stretch the pursuer runs, looking upon no man, throwing aside everything that might be a hindrance, employing his body, eye, strength, soul and mind upon the work, looking to nothing else but to the prize alone." So should the Christian believer regard himself as compassed by a great and glorious cloud of witnesses—his fellow Christians who in this world look on with sympathy, and give their hearty Godcheer, and feel themselves honored in a brother's success; and not only by these, but by the departed faithful who have also gained the prize in the same race. With the consciousness of their presence, and with immortal glory and honor in full view, let him start well, let him run patiently, steadily, perseveringly, in the way of well-doing.

Nor let him regard the prize alone. There is another object, through beholding which he will be more stimulated than by the presence of the witnesses that surround, or by the sight of the prize. "Looking unto Jesus"—this expresses the believer's attitude, and the object he is to behold—"looking unto Jesus the Author and Finisher of our faith;" him the Christian High Priest who is the Founder of the Christian course, and is the presiding Judge; him "who for the joy that was set before him endured the Cross, despising the shame, and is set down at the right hand of the throne of God;" him, the benignant Exemplar who has himself also run the same race, who wears the same victor's wreath with that which he is to bestow, whom no obstacle deterred from the path which led to his future glory, no sense of weariness or agony made him falter in his course.

"Looking unto Jesus"—there is peculiar force in the original word "looking;" it is looking off unto Jesus. It is first to gaze upon the overhanging cloud of spectators, upon the course forward to the goal, upon the prize, and then to look off from these to the inspiring countenance of the Judge. It is for the believer to turn from everything else whether of a nature to embolden or intimidate, and direct the mind's eye, and the heart's affections, and the soul's aspirations, to Jesus. The prize bestowed by Him hath double value. The reward to be looked for on the principles of his religion, is what had not previously entered into the human heart to conceive, but is apprehended by virtue of the spirit he communicates.

These views and feelings, appropriate always, are especially so at the commencement of a new year. We have already entered upon it; the paths of duty lying open before us all, are the race set before us; the greetings of friends are fresh in our ear; a cloud of witnesses hold the humblest of us in full survey. The career of some, from the position they occupy, may be more conspicuous than that of others, and they may realize, perhaps more vividly, the presence of living witnesses who on earth are looking on to see how they run the race. The ministers of the gospel, and other professional men filling a large sphere; the conductors of the public press; those who hold important official positions in the State; the successful merchant whose name is wide-spread; all of whatsoever class who know and are known of the community in which they dwell, may realize the influence connected with the consideration of being "a spectacle unto men." Nay, if there were but two or three, or only one, to behold, it would be a consideration of no small weight to him who should rightly regard it. For as an ancient said once to his friend, "You and I are theatre enough to one another."

But what a cloud of witnesses spreads out to the eye of Christian faith! There are the good men in distant ages whose names we cherish with reverence, and whose presence we feel near us while we contemplate their character. There are the holy men and women, the ornaments of the Church throughout all her communions, between whom and ourselves any sectarian line of division that may have been drawn is only an imaginary line. There are those who were the partakers of our own communion and faith—(how fast their number increases!—)men and women who have left us only to shed a more benignant influence upon us, and who, blending with the cloud of witnesses above, make it more effulgent. Beneath the illumination of their presence, our eye running along until it fastens on Him from whom they have received their crowns, let each of us so run that he in turn shall obtain the prize.

"UNITARIANISM AND ORTHODOXY."

"The Christian Inquirer, the organ of the Unitarian association in this city, in its number for last week, has a judicious and forcible article upon the religious press in general, and a very courteous notice of The Independent in particular. The writer rejoices that men have been found, of wisdom, foresight, and spiritual life enough, to project and carry forward an enterprise like the establishment of this Journal; and hopes that the wealthy among his own denomination may be moved to do likewise. Of course, he will hardly expect us to sympathize in this hope; and yet we fully reciprocate all the kind words of greeting with which he has met us in the Inquirer, and if the views of that paper, and of the body of professing Christians whom it represents, seemed to us any less defective and erroneous than they do, we should heartily rejoice in its extended circulation.

But there is just this perpetual difference between the way in which Unitarians may regard us, and that in which we must regard them.—They do not profess to feel our error, as they consider it, even when most firmly and thoroughly received, to be fatal to the integrity of the Christian system, or to the interests of the soul for this life and the next; but we do sincerely and earnestly, feel theirs to be so. If we are wrong, we have at worst but superadded to the Gospel scholastic theories, which encumber its force and conceal its beauty, and prevent the reason and the affections from receiving it as gladly as they otherwise would. But if they are wrong, they have taken from the Gospel its distinctive character and elements, and left it "another gospel, which is *not* another." To them, the Scriptures are a repository of elevating influence—moral and intellectual. They are intended, and with all their imperfections they are fitted, to educate the mind and heart, and to communicate those facts concerning immortality and the resurrection which philosophy could hardly affirm with so much certainty. But to us, the Scriptures are all given by inspiration of God; and they are so, because designed not only to elevate and purify the mind that studies them, by their narratives, songs, direct revelations, prophetic intimations, and all their apparatus of religious instruction—but also to bring to light that practical truth which is of the highest importance: God's law, with its penalty; man's sin, with his consequent condemnation; and the Redemption which has been made for all who accept him by Jesus Christ.

It is in this aspect, as the writer of the article we comment upon well knows, that the Trinity, Depravity, Atonement, and all the circle of related truths, become to us of prime importance. And it is because we hold this view, that we cannot class Unitarians among evangelical denominations, or receive them to our pulpits. We differ from others on matters of form. We differ from *them* essentially. If others are wrong, they do but lose the peacefulness, and fervor of piety and clearness of hope, they might enjoy. But if *they* are wrong, as we most conscientiously believe them to be, one had better be afloat upon a breaking raft over a sea of fire, than to be living as an immortal being under the violated law of God, and trusting only in the hope their system encourages. If we know our own hearts, we would not add one particle to the, as we regard it, unjust odium sometimes thrown on their body. We would give them all credit for their prevalent spirit of humanity; for the courtesy and purity of their private manners; for the firmness with which they adhere to the primitive and scriptural order of the church; and for the sincerity with which they hold their views of the Gospel. But we cannot wish them success in propagating that belief; and while we hope always to speak with perfect respect and kindness of them and their opinions, we shall certainly count it our duty and our privilege to do our utmost to counteract the influences and check the spread of what we deem their errors.'

[The Independent.

REMARKS ON THE ABOVE.

The INDEPENDENT has defined its position towards Unitarians with sufficient clearness. It is frank, decided, gentlemanly, with a slight air of hauteur and condescension, and with a very effectual, perhaps studious concealment of the Christian spirit.

The salutations of our brethren of the INQUIRER it cannot reciprocate. It is not now the first time that brother has turned his back upon brother, and that ties of consanguinity between those who are truly related have been disowned. Very well. We trust that Unitarians have learned enough of the Gospel, and have been sufficiently taught of Christ, not to be very much mortified, nor very indignant at this coolness. We have the advantage of our friends of the Independent. They speak the truth when they say,—

"There is just this perpetual difference between the way in which Unitarians may regard us, and that in which we must regard them. They do not profess to feel our error, as they consider it, even when most firmly and thoroughly received, to be fatal to the integrity of the Christian system, or to the interests of the soul for this life and the next; but we do, sincerely and earnestly, feel theirs to be so."

We return our thanks for this concession. We repeat it, "there *is* just this difference." If our brethren on the other side choose to make it "perpetual," be it so. It is their concern more than ours. Very possibly, if we should go among them with language borrowed from the Independent, and say, Your "error will be fatal to the interests of the soul for this life and the next," it might produce some effect; it might move some to fear.—We remember a visit from an Orthodox ministerial classmate, not long since, who expressed his fears that our "error" would be "fatal" to us; nay, who plainly said he thought we were "on the road to hell." We replied, 'Brother ******, if you have nothing more than your Orthodoxy to rely upon, *you* will go to perdition.' He was flushed and speechless. After a pause, we added, 'Let me explain—my conviction is, that your Orthodoxy is the differentia between your faith and mine, and has in itself no tendency to "holiness, without which no man shall see the Lord;" but you hold truths in common with me and with Christians of every name, which are of saving tendency, and which are not without their effect in your own heart in producing meetness for Heaven.' This concluded the conversation on theology.

Some of our Orthodox friends, we say again, it might move to fear,—as perhaps the Independent used the language for a similar purpose of impression,—to tell them that they are in a fatal error; and some too, we should expect, it would move to smile. It is with the feelings which display themselves in the smile, that we receive the admonition of the Independent. Nay, it moves us not one whit more than we suppose our friends of the Independent are moved, (certainly not more than we ourselves are moved,) by Mr. O. A. Brownson's intimidation of 'hell fire' to all who do not come into the pale of the Roman Catholic Church.

But to pass on. What cause has the Independent to claim advantage for its faith over that of Unitarians? What aliment is there in Orthodoxy on which it feeds, that nourishes a nobler growth? We will quote an *expose* of Orthodoxy from one whom the Independent doubtless holds in respect—ISAAC TAYLOR, of Ongar.

"Orthodoxy alone," says he, "is not Christianity. It does not by itself touch the conscience, nor quicken the affections, nor in any manner connect itself with the moral faculties. It is not a religion, but a theory; and inasmuch as it awakens no spiritual feelings, it consists easily with the grossest absurdities, or with the grossest corruptions. Powerless when alone, it becomes even efficient for evil at the moment when it combines itself with asceticism, superstition, and hierarchal ambition." [Spiritual Christianity, pp. 98—100.]

We appeal to the whole course of Church history, ancient and modern, to confirm the truth of this confession.

To ascertain the quality and value of faith, we look to the character and life. "By their fruits ye shall know them." And we speak most deliberately and solemnly when we say, that after as fair an opportunity of observation as any man can have, we have met with as sincere piety, as genuine and elevated love to Christ, as true devotedness, among Unitarians as among Orthodox. There is Parker of Portsmouth, Channing, Henry Ware, Jr., the Peabodies, Whitman, among the ministry,—we knew them all personally, and though we will not say that we count other losses gain which brought us to their acquaintance, we will say that we never knew in the Orthodox ranks those who better expressed the image of Jesus. There is Nathaniel A. Haven, Jr., and others that we could name, among the laity. These are among the departed. They were men who were Unitarians by conviction, intelligent Unitarians, who knew what doctrines they received and what doctrines they rejected. Of the living we cannot speak by name; but we most sincerely declare, that we are associated with those in whom we see the Christian spirit as much abounding, and the Christian character as mature, and the existence of Christian qualities in as much fulness to call out Christian affection and respect, as in any of our Orthodox friends with whom it has been our privilege to be associated—and among these, there are some with whom our friendship has been most intimate.

What, moreover, is there in the character of the Orthodox churches, to entitle them to the claim of cherishing a superior faith? We will not give our experience, but we will take from the lips of their own ministers who are better qualified to give testimony than ourselves, and whose testimony is fresh. Says a pastor in the last Puritan:—

Is there not some rich man who will offer a premium of a hundred dollars for the best tract on *the sin and evil of contention among brethren in the same church!* After more than thirty years experience in the ministry, I am satisfied that alienation and divisions among brethren in the same church, do more to neutralize the labors of a minister, and harden men in sin, than all other causes.

We will use no other privilege than to say, that our own experience, if given ten years ago, would have been the same. If this be so, then, and if the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance, what mere self-complacency is it in Orthodox persons to talk of the superior efficacy of their faith! The *Independent* "cannot class Unitarians among evangelical denominations." With respect for their scruples, as well as for the men, we should be tempted to say, 'Gentlemen, we thank you for your forbearance;' but that we believe and know there are good as well as bad men among these "evangelical denominations." It is however rather inconsistent to receive men to their fellowship who have nothing but their Orthodox profession to fit them for it, and reject those who want nothing but an Orthodox profession to qualify them instantly for hearty reception.

In conclusion, the Independent says, "We hope always to speak with perfect respect and kindness of [Unitarians] and their opinions." We beg leave to say, that we prefer *justice* to kindness; and in that quality the Independent very signally fails in setting forth the regard in which Unitarians hold the Scriptures. It fails not only in justice, but even in kindness and respect, in the communication, which it admits from its Boston correspondent; and it but follows others in misrepresenting and caricaturing the installation at Hollis Street, and, in insisting on committing Unitarians to opinions which they do not entertain, nor even the pastor of Hollis-street entertains.

But the Independent says: "To us the Scriptures are all given by inspiration of God." It would be uncourteous to contradict such an assertion. The writer of the editorial in question may believe so. But we are tempted to ask, Do *all* the gentlemen of the Independent believe so? Perhaps they really do. They however know full well that not all orthodox men can affirm it. And if they cannot, why do they put forward a distinction as a ground of essential difference between the Orthodox and Unitarian faith, when the same distinction exists in their own ranks?

For the Register.

REV. TIMOTHY HARRINGTON.

The writer of the remarks in the Register of 23d ult, "challenges the aspersions which have been cast upon the memory" of Rev. Mr. Harrington. He quotes from a discourse delivered by Rev. Mr. Stebbins at Leominster, in 1843, in which that gentleman takes occasion to speak of Rev. Mr. Harrington in very severe terms for joining with the council of 1757, in condemning Rev. John Rogers, the first minister in that town, for Arminian and anti-Trinitarian sentiments. In "challenging these aspersions," the writer states as follows, viz.: "The sole authority cited by Mr. Stebbins, is the history of Lancaster, by Mr. Willard, who says in a note on page 70, that the conduct of Mr. Harrington was not decided and manly—that he displeased many by the temporizing course he adopted—that he voted for the dismission of Mr. Rogers, a theologian of the same persuasion. I therefore addressed a note to Mr. Willard, asking him for the authority of these statements. He said in reply, that he had forgotten from what source he derived them; and as he could not give any authority, he calls these statements those of his 'unfortunate note.' That he had some authority no one will doubt, &c.—and from the nature of the case it must have been, as he intimates himself, a distant and somewhat vague tradition."

Again, the writer states that the late Rev. Dr. Bancroft, in his half century sermon preached in 1836, says that the "particular acquaintances of Mr. Harrington *entertained the persuasion* that he did not favor the peculiarities of Calvinism" at the time of the Leominster council. Dr. Bancroft "does not give any authority, but I presume it is the same as that of Mr. Stebbins's, the 'unfortunate note' of Mr. Willard."

As such prominence is thus given to the "unfortunate note"—and as those are the only words quoted from my reply, I wish to say a few words upon the subject. I am not willing to be placed in a false position, and to be charged even by inference, with making random assertions.

I cannot claim to have instructed the venerable Dr. Bancroft, who, I suppose, was quite conversant with the ecclesiastical history of the county of Worcester, beyond any other clergyman of his time. He began to preach in Worcester in the spring of 1785, and was settled in that town early in 1786, over a society that had struggled into life and light, though opposed and pressed by the bitter animosity of the prevailing theology around him to such an extent that his people ventured to invite from the whole clerical array of the county, only Mr. Adams of Lunenburg, and Mr. Harrington of Lancaster, to assist at the ordination—the former giving the right hand of fellowship, and the latter the solemn charge. Mr. Rogers was still living and preaching to his adherents in Leominster, and survived till the fall of 1789. Thus Dr. Bancroft, from his peculiar position; from his widening association soon after with the clergy especially in the northern part of the county—always the most enlightened in theological views; from his extended acquaintance with the very intelligent laymen of that county, and from his inquisitive spirit and habits of research, would be somewhat likely to be well instructed in the history of opinion in his own order.—When, therefore, he says, that "the particular acquaintances of Mr. Harrington *entertained the persuasion* that he did not favor the peculiarities of Calvinism" at the time of the Leominster council, he may be fairly and naturally understood as deriving his knowledge, whether more or less exact, from the "particular acquaintances" of Mr. Harrington, and not from the "unfortunate note."

What authority Mr. Stebbins had beyond the one quoted, and the letter of Mr. Rogers (if genuine,) referred to below, I am unable to say. He must answer for himself.

Soon after the note of inquiry above referred to, in which the writer says that he thinks it quite probable that: *at the time of the Leominster council*, Mr. H. was *not* an Arminian, but a Trinitarian—that he had then been settled but about ten years in Lancaster, and Arminian sentiments were but just beginning to prevail—that in 1753 in his Century Sermon, Mr. H. speaks of the "Arian heresy as opposed to the apostolic doctrine," showing that he was a Trinitarian then, but admitting that he might and probably did become an Arminian sometime during the thirty [40?] years of his ministry that followed.

As the reason for the "unfortunate note" cannot otherwise be well understood, I will quote the following from my reply of Dec. 28, 1843:

"I find that Mr. Stebbins has been very severe upon Mr. Harrington, and has singled him out from the other members of the council, some of whom, in the opinion of Mr. Rogers, stood in the same category. I regret that I am not able very positively to refer you to my authority for the allegation contained in the history of Lancaster. I do not find that I have any memorandum whence it was derived: indeed I doubt whether the original MS. of the history, which probably might aid me, is in existence,—as the sheets of it were sent over to Worcester, and the press corrected (hardly corrected!) there. Mr. Harrington's century sermon would seem fully to sustain your opinion that he was not then tinctured with the "Arian heresy," but *when* the change came over him, I do not know. Whatever information I possessed that he was not true to his convictions in 1757, I presume I derived from the late Mr. Goodwin, with whom I had a communication (perhaps several of them) upon the subject, and who was more intimately versed in the ecclesiastical history of Worcester county, at that very interesting period, when freedom of thought was beginning to burst its shackles, than any other person of my acquaintance. He was in Sterling as early as 1809, and led by his strong antiquarian taste, he placed himself in communication with the aged people of that town, and gained from them many facts relating to the theological troubles of the last century—some of which are contained in his history of the Congregational Church in Sterling, (Vol. 2nd, Worcester Magazine.) I could wish that the charge preferred against Mr. Harrington was without semblance of truth, for I have a sincere regard for his memory. It may be that his early faith was somewhat disturbed, but not wholly unsettled at the time of the council, and that he was not one of those few very brave spirits who would be ready to sacrifice themselves in the open defence of doctrines regarded by the community as rank heresy. However this may be, I find that Mr. Rogers very distinctly charges the neighboring clergy who were upon the council, with holding like tenets. He says, "some of them," (the council) "and not a few think as I do on those very doctrines which they pronounce so fatal." And again, "I do not understand why I should be singled out from the other ministers around me to be made a victim. I differ from them in nothing without it is in frankly declaring what I believe." (Mr. Stebbins, pp. 23, 24.)

The late Mr. Alden Bradford, who preached in Lancaster in 1791-2 a part of the year, and who of course was well acquainted with Mr. Harrington, states in his life of Dr. Mayhew the well known fact, "that *about the middle of the last century* there was considerable change in the views of many of the clergy," &c., and expressly names Mr. Harrington among "those clergymen who openly opposed, or did not teach and advocate, the Calvinistic doctrines, *at the time referred to*, and whose orthodoxy was denied or suspected." You will think, I fear, that I have written to you but to little purpose; and I can only regret that nothing can be gathered of a more definite nature from the records of the past, as to the time of Mr. Harrington's change. It would be a gratifying task to me to be able to relieve his memory of this, the only imputation that rests upon it—but I think that the prevailing impression upon the mind of one who weighs whatever can be collected upon the subject—resting however mainly upon the statement of Mr. Rogers, and Mr. Goodwin, would be that stated in my unfortunate note; and, perhaps, relying upon which Mr. Stebbins has felt authorized to single out your worthy predecessor, and condemn him on a charge that would bear equally upon several others of the then neighboring clergy."—In a subsequent letter which I received from the writer of the first, he says, "I am convinced as you suggest that at the time of the Leominster Council, though his (Mr. Rogers,) Calvinistic opinions may have been changing, the change was not entire; for I do not believe from what I learn of his character, that he could have been guilty of such gross hypocrisy, not to say cold hearted cruelty towards Mr. Rogers, as the confident statement of Mr. Stebbins would imply—at the same time he may have been cautious even to timidity, so as to afford sufficient ground for what you say of him, that his conduct at times was not open and manly." In this communication, my attention was *first* called to the fact that Mr. Stebbins does not vouch for the genuineness of Mr. Rogers' letter. In a note headed "Remonstrance of the friends of Mr. Rogers, read in town meeting, January 28th 1758," and before reciting the remonstrance, Mr. Stebbins says—"History will not be responsible for the authenticity or genuineness of Mr. Rogers' letter." No such intimation however is given in the text; but we are there told that the records state that "Mr. Roger's read or caused to be read a letter to the church." Then follows the letter at length; and after finishing the recitation, Mr. Stebbins adds, that "the church after the letter had been read &c.," I have no means of judging of the genuineness of the letter, which Mr. Stebbins in his note leaves in a questionable position, other than from the nature of its contents; but at any rate it would be gratifying to know something more about it, and to ascertain what other circumstances, if any, least to suspicion. If not written by Mr. Rogers, it may nevertheless be true to the opinion of the time, and give form and body to the suspicions, or well grounded belief of the community, touching the sentiments of some of the neighboring clergy.

The question as to Mr. Harrington's views in 1757, very interesting as affecting his own reputation, is much more interesting and much more important, as connected with the great change then in steady progress in many of the most enlightened minds among the clergy and laity, (especially in the Province of Massachusetts Bay) from the repulsive and gloomy dogmas of Calvinism, to a purer and more cheerful faith. It is not however my present purpose to enlarge upon this view. I have only wished in this communication to show that the "unfortunate note" was not wit out authority, to say the least, the question is still a matter of controversy, and I shall rejoice equally with any, should further investigation result in removing the slightest imputation from the memory of Mr. Harrington. J. W.

For the Register.

SCOTCH DOCTORATES OF DIVINITY: ON WHOM CONFERRED, FOR WHAT BESTOWED, AND WHAT THE COST.

In some recent notices of Rev. Dr. Clarke, it was stated that he received a Degree of Doctor of Divinity from the University of Edinburgh; as did his colleague before him, and many of his cotemporaries with him.

Now it has sometimes been made a subject of enquiry with those curious in such matters, whence it came that so many of the Boston clergy of that day, among them some of the most distinguished both for learning and influence, should have received this honor from a foreign and distant University rather than their own. To this enquiry, President Quincy in his faithful History of Harvard University—Vol. 2. p. 156—supplies in part an answer: "But one individual had received the degree of Doctor of Divinity since its foundation. In the year 1693, that honor had been bestowed on the Rev. Increase Mather; and now, in 1771, after an interval of nearly eighty years, it was conferred by the Corporation on the Rev. Nathaniel Appleton, in consideration &c., &c. Even subsequently to this period, when the college became less sparing of its honors, they were seldom bestowed except on clergymen, well stricken in years, and hastening with their hoary locks to the grave. In this condition of things it can easily be imagined, that among the clergy of a meridian age, and not without some meek consciousness of desert, there might have been desiring hearts; and that the way being made open to them without violence to their modesty, they would not reject when offered from foreign hands what their Alma Mater, the natural dispenser of honors to her sons, was either too slow or too diffident to confer.

Accordingly, of eighteen Boston clergymen, from the time of Increase Mather to that of Dr. John Eliot—the last, we believe, of those who had their diploma from abroad—only two received a Doctorate from Cambridge,* while all the rest obtained them from Scotland, from the Universities either of Edinburgh, Glasgow, or Aberdeen, but chiefly the former. In this list are included the names of Drs. Sewall, Chauncy, Mayhew, Pemberton, Eliot the elder, Cooper, the younger Thacher, Howard, Lathrop, and others.

In answer to the enquiry, How did these honors come, or by what methods were they obtained, we answer first,—by evidence of merit, which we must suppose was furnished; and, secondly, by money transmitted, which, we know, was required. The particular steps of the process, as we have been informed on valid testimony, were somewhat after this wise,—A generous parishioner, willing to confer a favor on his minister, and thinking he ought to be a Doctor if he was not, would obtain some printed discourse, it might be a volume, (or failing either of these, perchance a manuscript sermon, reluctantly yielded by the worthy author himself, wondering for what purpose it could be wanted,) and accompanying it by *that*, without which no treatises however learned, no sermons however eloquent, would have in the least availed, he would commit the whole to the charge of some trusty Scotch correspondent, through whose agency this delicate transaction should be completed. In due time, but not with the speed of a British Steamer, the Diploma arrived, safely enveloped in a tin case, sealed with the great seal of the University, and signed with the names of all the Professors, each one of whom is entitled to a guinea for his signature, and who would probably be exercised with painful doubts as to the qualifications of the candidate, and his own duty in the case, unless he saw with his own eyes the golden coin glittering on his table.

We have before us, through the favor of his grandson, who preserves and studies the things of olden time, the Diploma of Dr. Andrew Eliot, one certainly of the eminent clergy whether of this city or land, bearing the date of Nov. 16, 1767. It is signed by the then Principal of the University, Dr. William Robertson, the celebrated historian; by Dr. Blair, the well known author of the Sermons; by Drs. Cullen, Gregory, Black and Munroe, each distinguished in his department as a Medical Professor, and practitioner, and by fourteen others,—making twenty signatures in all. The printed sermons of Dr. A. Eliot could have left this academic body to no loss as to his deserts; and as to the expenses of the Diploma, being at the least twenty guineas, it was understood at the time, that they were defrayed by his kind parishioner and deacon, Mr. John Barrett. Dr. Eliot appears to have readily accepted it, if not for its own sake yet for his friends' sake, not choosing to refuse what was offered so freely.

Not so with another Diploma obtained for his son, John Eliot, the fourth pastor of the New-North Church, and the last of those in this city to whom was offered a degree from Scotland. This document is also before us by the same favor. It is of the date of June 24th 1797, and is signed by Dr. Baird, the successor of Dr. Robertson, as Principal, whose promotion left even his friends at a loss whether it was to any gifts, or the absence of them, he owed so high a dignity; by the celebrated Dugald Stewart, Professor of Moral Philosophy; again, by Dr. Hugh Blair, who in the interval of nearly a third of a century, that had now elapsed between his signing for the Father and the son, had become the senior member of the whole academic faculty; by Dr. James Gregory of high medical fame, and author of the beautiful "Letters from a Father to his daughter;" by Dr. John Playfair, once a student in Divinity, but then just elevated to the chair of Mathematics and Natural Philosophy, which he adorned for many years, leaving at his death lasting monuments of his genius and virtue;—and by nineteen others. The degree itself was procured, unknown to Dr. Eliot, by the clerical help of his neighbor, Dr. Lathrop, who was willing to surprise him, and the *secular* aid of one or more opulent laymen. From the number of the professors who signed it, which was nearly twenty-four, it cost about one fifth more than the Diploma of his honored father.—But it was not of the temper of the son to value distinctions, literary or otherwise, that might be purchased with money. It had been procured without consulting him, and so far from being gratified, he was much offended. His first determination was, to send it back with its seals and signatures to the place whence it came. He reflected, however, that such a step might give pain to the friends, who, in procuring it, had intended him only a favor. He therefore delivered it at once, without having even looked at it, into the hands of his intimate friend, Dr. Freeman, who retained it for him during the residue of his life: and on the envelope, in which it was enclosed, is written in Dr. Freeman's clean and distinct chirography, which no one who ever saw it could mistake,—"To be delivered to Rev. Dr. John Eliot of Boston, or to his family, after my decease."—The direction was complied with; and this document, made curious by the circumstances, is now in the keeping of his nephew.

We cannot but think, with all possible deference for a venerated friend and predecessor, that this refusal by Dr. Eliot of what so many eminent men before him had accepted, some with gladness, others with quietness, according to their temperaments, was more fastidious than wise. It was not without reason that he preferred a degree from his own college to one from strangers, who knew him not, and which with a little address might be procured, as he thought, for any one. But the apostle teaches us, that there are things of which it is expedient to "ask no questions for conscience sake." He could not prevent his friends from addressing him by the title; but his scruples were well known, and they had the effect to draw attention to the mixed character of a Scotch degree. Men saw, that though there *might* be merit, there *must* be money; and that with the needful supply of the latter, there might be no very searching inquisition for the former. Accordingly, from that time, 1797, foreign degrees, if we may be permitted a mercantile expression, depreciated in value; and whatever may be the case with some of our more Southern brethren, we believe that no degree from Scotland has since been conferred upon any clergymen of Boston, or, as far as our knowledge extends, of Massachusetts.

F. P.

* Dr. Increase Mather, as above stated in 1693, and his grandson, Samuel Mather, in 1773.

For the Register.

THE MEETING AT FEDERAL ST. CHURCH ON LAST SUNDAY EVENING.

The meeting at Federal St. Church on Sunday evening last, was one of great interest and still greater promise. We have heard but one feeling expressed by Orthodox, Unitarians, ministers and laymen, old and young, a desire for many more opportunities of the same sort. The services commenced by a solemn and touching prayer from the minister of King's Chapel.—The Mayor made the opening address. Rev. S. K. Lothrop, the Chairman of the Committee of Arrangements, laid before the meeting six propositions as suggestions and hints to those who felt moved to speak. He accompanied these with suitable remarks. Dr. Gannett followed at some length. Then, Rev. R. C. Waterston, F. W. Holland, and Messrs. Benjamin Seaver and G. W. Warren occupied the time, until Mr. Quincy expressed in a few words his satisfaction, that having presided at meetings of nearly every kind during his official course, now at its close, with the closing hours of the year, he was permitted to lend his help to a meeting for the noblest purpose which could engage the attention of man.

The propositions referred to above, which gave a tone to the whole meeting, are here given.

1. To man and to society, spiritual interests are real and supreme,—the basis of all individual happiness, and of all permanent social prosperity and progress.

2. At the present day, these interests are peculiarly exposed,—liable to be overlooked, disregarded, neglected, in the multitude of material agencies that are in operation, and in the increased social comforts these agencies supply and diffuse.

3. While the "care of this world" has its place, and industry and enterprise in earthly affairs are both obligatory and worthy of praise, the higher uses, the ultimate results of both should be spiritual, and all that is done on earth should be done to the glory of God, be impregnated and pervaded by a religious motive and end.

4. Christianity is a religion of the social affections, as well as of the intellect and the conscience. It cultivates the element of sympathy in our nature, and makes it an instrument for the diffusion of truth and the promotion of righteousness.

5. In the individual heart and in our churches, there is need of a higher tone of spiritual life; a quicker, deeper, broader flow of Christian sympathy; more consecration of time, wealth, talent, influence to spiritual purposes, and more zealous, earnest, united efforts in all the ways of a practical wisdom, to advance the cause of the Gospel, and to spread the accomplishment of those great objects for which Christ came into the world.

6. Looking with high respect and an enlarged charity upon the zeal of other denominations—and accepting it as an example and a stimulus, we should recognize, and by large contributions and strenuous efforts seek to meet and discharge, the solemn obligation which rests upon us, to diffuse Christian truth as we gather it from the Scriptures,—that truth, which to us is the life and light of the soul, whose quickening power we would feel more deeply ourselves, and extend widely and freely to others.

NOTICE. These propositions will be before the meeting next Sunday evening, at the same time and place, for further consideration.

H.

For the Register.

INSTALLATION AT S. SCITUATE.

THE REV. CALEB STETSON late of Medford, was installed as Pastor over the Unitarian Church and Society in South Scituate, on Wednesday afternoon, Dec. 27th. The services throughout were of a high order, and were listened to with intense interest to the end.

The Introductory Prayer, and Selections from Scripture, were by the Rev. Mr. Nute, of North Scituate. The prayer was fervid and appropriate, and the selections from scripture were judiciously made, and well read.

The sermon was by the Rev. G. W. Briggs of Plymouth. His text was taken from Romans, 2nd Chap. 28th verse;—"For he is not a Jew, who is one outwardly &c." It

the sentiments most appropriate to the occasion.

It was expected that the Rev. Samuel J. May of Syracuse, formerly Pastor of the Society, would have given to the Pastor elect the right hand of fellowship; but as he found it inconvenient to be present, the Rev. Mr. Briggs of Plymouth consented to perform that part, although requested to do so only a few moments before entering the church. It was touching and beautiful, though brief; and had he taken his own time to prepare himself for the occasion, we think it could not have been improved

The address to the people by the Rev. Oliver Stearns of Hingham, was in that gentleman's peculiar style, strong, earnest, direct, and straight forward—coming fresh, and gushing from the heart, and going directly to the hearts of his hearers, and leaving an impression there not soon or easily to be effaced. Mr. Stearns also made an excellent concluding prayer.

The singing was good. An appropriate hymn was composed for the occasion by a young lady of the society. The church was handsomely decorated by the young ladies and gentlemen of the parish. The house was filled; and although the shades of evening were upon us, and a snow-storm had commenced before the services were closed, there was not the slightest manifestation of impatience, by any portion of the audience. A benediction from the pastor installed, concluded the services.

For the Register.

DEACON JOSEPH ARNOLD.

Died, in West Roxbury, very suddenly, on the 27th ult., Deacon Joseph Arnold, aged 72 years.

A genial and a good old man has passed away—old in years but young in feeling. Seventy winters had whitened his locks, but no frost had come near his heart. His feelings and sympathies were as fresh and buoyant, as in the spring-time of his life. Habitually cheerful in his temper, and strictly conscientious about the right, benevolent in his nature, and ever wearing a benignant countenance, he was a beautiful example to the community in which he lived, of a healthy and a happy Christian.

His life will be a cherished memory to all who knew him; and to his more immediate family and friends, his name will ever be bright with the "beauty of holiness." We had known him but a little while, but we had learned to love him, and we feel, with many mourners, that a very pleasant light has gone out, in the death of this rare old man.

For the Register.

HON. WILLIAM HALE.

Died, in Dover, N.H., Nov. 8th, after a brief illness, Hon. William Hale, in the eighty-fourth year of his age.

Mr. Hale has been long known in his native State, as among its most respected and influential citizens. During three Congressional terms, between the years 1809 and 1817, he filled the office of Representative in the Congress of the United States. And in that office—as well as in the offices which he filled at various times, of Representative, Senator and Councillor, under the State Government—he discharged his duties with faithfulness, with honor to himself, and to the acceptance of his fellow-citizens.

In his relations,—as a man, a neighbor, and a wealthy citizen, to those in the various conditions of life around him,—Mr. Hale discharged his duties generously and cheerfully, and with kind considerateness to the poor and dependent. He was a lover and friend of morality and order, and a generous supporter of the institutions of religion, and Christian worship. Few men, indeed, have lived in the community where he resided, whose integrity and worth have commanded more respect, or who have filled up the measure of their days more honorably to themselves, or more usefully to their fellow men.

NEW PUBLICATIONS.

A Sermon touching the Application of Religion and the Pulpit to Politics: With a Plea for the Freedom of the Pulpit and the Ministry. Delivered on the evening of Sunday, Nov. 12th, 1848. By James Richardson, Jr., Pastor of the First Congregational Church, Haverhill, Mass. Published by request. Harding & Co., Printers. Lawrence. 1848.

This is an able Discourse, and expresses the opinions of its author on the subject in question, with the utmost frankness, sincerity, and fearlessness, and, as it seems to us, in an excellent Christian spirit. If we dissent from some of the opinions expressed, it is because we differ in the *application* of great principles, more than in the principles themselves. As for instance, in respect to the rights of the minister "out of the Pulpit;"—"If he thinks a tariff unwise and injurious in its influences, he has a perfect right to express that opinion." We agree with Mr. R. that he has such a right "out of the pulpit;"—i. e., if he can speak with the understanding. But we cannot think, as Mr. R. seems to think, that it is expedient or necessary to express such an opinion in the pulpit. And for ourselves, with the obligations and conditions of ordination, we do not think we have any *right* to express it. Possibly Mr. Richardson would not be strenuous here, though his argument would admit the widest range of Political subjects, and he makes no qualification or limitation. On questions having a moral bearing—on the questions of War, Slavery, and Intemperance—Mr. R.'s principles are just, as his statements are forcible.

Floral Gems, or the Songs of the Flowers. By Mrs. J. Thayer, author of the "Vacation," "Passion," &c. Sixth edition. Boston: Published by James French, 78 Washington St. 1849. pp. 128. 32 mo.

A neat, tasteful miniature volume of short selections in poetry, worthy to go through many more editions.

The Dream Fulfilled, or the Trials and Triumphs of the Moreland Family. Third edition, revised and improved. Boston: James French, 78 Washington St. pp. 151.—16mo.

This is a very interesting story. Though we might fear that if it should set others to dreaming, its influence would not be so good, yet if all dreamers will practice the virtues of the Moreland family, either their pleasant dreams will be realized, or something better.

The Child's Friend. January. Boston: Published by Leonard C. Bowles.

A fine No., with a beautiful engraving of Children at Play in a diversion of three pulling against three.

Essays and Sketches. By Caroline W. Healey Dall. Boston: Samuel G. Simpkins. 1849. Pp. 116. 16mo.

This volume displays a mind of much strength and vigor, and has a great deal of effective, earnest address and appeal. The last Sketch, No. twelve, is the beautiful and touching Article that appeared first in the Monthly Religious Magazine, and records the sorrows of a family in the village in which the writer resides.

The Christian Merchant.

This Sermon of which we have already spoken, as published first in the New York Tribune, (taken down phonographically,) and from which we have copied extracts, we are glad to see issued in a pamphlet form.

The Monthly Religious Magazine. January 1849. Boston: Published by Leonard C. Bowles.

This periodical commences the year with an excellent No. The first Art. is from the editor (Rev. Mr. Huntington,) which is followed by others from Rev. Messrs. R. Ellis, S. Osgood, a sermon from Rev. H. W. Bellows. A letter of nine pages from an Octogenarian lady is so capital, so rich in entertainment and instruction, that we must needs give some indication of the writer, to save the editor and publisher a thousand or more questions of inquiry about the name. And we rejoice the more to do so, as we have an opportunity to prove that ladies do not always make themselves *younger* than they are, when we say, that the writer is the wife of the pastor of the 1st Congregational Church in Providence. The Editor's Collectanea and Intelligence, conclude the No.

The Woodmen, and other Poems. By William Ellery Channing. Boston: James Munroe & Co. 1849. pp. 92. 16 mo.

The poems of this volume (by a nephew of Rev. W. E Channing, D. D.,) certainly display great melody and sweetness of versification, and great facility of rhyme; but one may possess these qualities, and yet be no *poet*.

The Patriot Scholar. An Oration pronounced before the Connecticut Alpha of the Phi Beta Kappa of Yale College, New Haven, Aug. 16, 1848. By Charles B. Haddock, D. D. Published by request of the Society. New Haven: Printed by B. L. Hamlen, Printer to Yale College. 1848. pp. 24. 8 vo.

We have received a copy of this Oration from Little & Brown. It is a finished, scholar-like performance. We recognize in it the Professor, who, in our collegiate years at Dartmouth, commanded the affections and respect of his pupils—the same, only with expansion of mind and spirit in a steady growth of the scholar and Christian.

Littell's Living Age.

See Advertisement.

CHRISTIAN REGISTER—PROPRIETOR'S NOTICE.

The proprietor of the Christian Register sends it this week,—and proposes to do so for two or three weeks to come,—to a large number of persons who are not on the list of his regular subscribers. Some have formerly received it; others have been subscribers to similar publications; and all are supposed to sympathize with its leading principles, and to approve its general character. By thus making the paper more extensively known, it is hoped that its permanent circulation and support may be increased.—Every additional name will add proportionally to the ability and efforts of the proprietor, to bring increased talent and interest to its columns, and to render it, more fully, what he has always wished and labored to make it,—not only an agreeable and instructive family companion, but an instrument of spiritual influence and benefit to the Christian community.

It is to be presumed, that to some who have heretofore been unacquainted with the Register, the following brief statement of its history may not be uninteresting.

The Christian Register was established by the present proprietor, twenty-seven years ago last August. A specimen number was issued in April, 1821, and the regular publication commenced on the 17th of August, in that year. It was then about half its present size; having been since enlarged, at three different times, so as now to contain, weekly, more than twice the amount of printed matter than it did at its commencement. Notwithstanding this enlargement, the original subscription price has not been increased; though in view of the amount now necessarily expended for editorial labor, the increased expenses of enlargement are by no means balanced by the increased facilities and cheapness of printing. From the prevailing tone of approbation and confidence, in regard to the paper as at present conducted, he is encouraged to solicit respectfully, but with some earnestness, the names of those to whom he may now send it,—and the aid of the brethren of our faith generally, in giving a wider circulation and influence to the paper.

Among the large number of persons to whom we now send the Christian Register for the purpose of making it known, we trust there may be many, who, after the perusal of one or more numbers, may find it so far acceptable as a vehicle of Christian intelligence and instruction, that they may be disposed to receive it as subscribers. From those to whom it may not be thus acceptable, we have the favor to ask, that they will return a copy through the mail, addressed "Christian Register, Boston."

The Christian World.—The last No. of the Christian World contains the "valedictory" of the editor and publisher, in which, having reviewed the objects for which the paper was founded, and expressed the hope that he had done something toward accomplishing them, he concludes as follows:—"Our work is done. We do not wish to linger on the scene after our part is played. We would not protract a merely apparent existence, as many periodicals do—going on long after they have ceased to live. We wish to depart alive."

Our contemporary, the World, has been frank, ardent, devoted, and has had warm friends, who will part from it with regret. We should feel that we were ungenerous, not to say, that differ as we may from some of the measures and opinions it has advocated, we have often, (to use the beautiful motto on its inside page,)

"Plucked healing virtue with the wholesome fruit,"

from "the way-side seed" it has flung abroad.

☞ The Rev. Mr. Angier, formerly of Milton, is preaching very acceptably to the Broadway Society, South Boston—which we understand is in a very flourishing condition.

☞ In first column outside, article "Sir Launfal," for "This water this blood that died on the tree," read, "This water His blood," &c.

The New City Government, was organized on New Year's day—prayer by Rev. Dr. Frothingham—after which, Chief Justice Shaw administered the oaths of office to the new Mayor, Hon. John P. Bigelow. Then followed the Mayor's Address. One paragraph of that Address, we think intelligent good men will read with regret. We allude to his remarks on Intemperance—in which he advocates a policy directly the opposite of the noble course pursued by his predecessor. "Whoever takes that ground," [the immorality of the license system,] says his Honor, "casts obloquy and reproach upon the memory of our fathers." We say frankly, that whoever makes such an assertion, only shows how little he understands the character of our fathers—i. e.—their character as it would be developed were they living in this nineteenth century. If he means their whole character, as it was under the light they had, then let us go back to whipping and hanging the Quakers, as well as scourging a community with the vice of intemperance.

☞ It is hoped that every clergyman in this vicinity will invite his congregation to attend the meeting next Sunday evening at Federal St. Church. Subject of discussion, the supremacy of spiritual interests over all others.

☞ The name of the editor of the Register disappears from the place which it has occupied, only to be found in another—in the square at the top of the first column outside. This is merely a matter of personal preference and taste.

GENERAL INTELLIGENCE.

Temperance Testimonial to Mayor Quincy. On Monday evening, some of the members of the Massachusetts Temperance Society and other citizens of Boston, called upon Ex-Mayor Quincy, when an Address was delivered by Dr. John C. Warren, complimenting Mr. Quincy for his vote against the license system, after which Deacon Moses Grant, in behalf of the company, handed him a very elegant silver pitcher and tray, accompanied with resolutions of the highest respect and gratitude for his services. He replied, in substance—

Gentlemen,—I am most deeply impressed with the honor you have done me in this visit. I was called upon during my administration to decide a question, on which there is a great difference of opinion—on which men of equally favorable dispositions towards the cause of temperance, may justly and fairly disagree.

After due examination, I had no doubt as to the course it was my duty to pursue. Had it been my last official act—the last vote in which my voice could be heard—I should have given it, without hesitation, as I did. Owing to a division in the Board of Aldermen, the decision rested on my individual vote. I was happy to assume the responsibility, and I have never, for one moment since, seen reason to regret my course.

Since that time, I have endeavored to be consistent in my conduct. I was never what is technically called a teetotaller; but as by my vote I had done what I could to deprive others of the use of intoxicating liquors, I have neither used them myself nor offered them to others.

As to the future, I must reserve my right to act as an independent citizen in the manner my best judgement may dictate, in the circumstances in which I may be placed.

I trust I shall always be a friend and supporter of the noble cause in which you are engaged, by all the means which I may conscientiously believe most favorable to its progress.

The course I considered it my duty to pursue, exposed me to great obloquy. I bore it in silence, and left the question, without argument or self-justification, to the decision of my fellow-citizens. Nobly was I sustained by the intelligent and enlightened men of both political parties. Such a result, under such circumstances, was compensation for all the misrepresentations of which I was the subject.

I accept, gentlemen, with the most grateful sense of the honor, this elegant and valuable testimony of your approval.

Next to the approbation of conscience, that of men, whose names are associated with every philanthrophic and Christian endeavor for the advancement of humanity, must be the highest reward of virtuous endeavor.

Your gift, gentlemen, will be, as long as I live, a testimonial of your kindness, and an incitement to fidelity in every good cause within my influence; and my hope is, that long after we shall passed away, these endearing memorials will remind my children, and my children's children, that I numbered men like you among my friends and supporters. [Courier.

The South Carolina Faction repudiated by Southern Men.—We are glad to know that such sentiments as those below exist and are openly promulgated at the South. They are from the *Savannah Republican*, a leading paper of Georgia; and it expresses on this subject, the sentiments of men of the highest character and most sterling worth at the South.

"The people of New Mexico and California have already petitioned Congress against the admission of slavery among them. They declare that their old laws prohibit the institution, and they are unwilling to have it forced upon them. What will Carolina say to this? The people of the territories have the right to decide the matter for themselves during their territorial existence, according to the doctrine of Mr. Cass, as promulgated in his Nicholson letter. Our brethren over the river supported Mr. Cass in the face of this doctrine, and now that the inhabitants in the territories have seen proper to act upon it, the people of South Carolina are stopped by their own deed."

Indiana Legislature and Free Territory. Gov. Whitcomb has been elected by the Ia. Legislature, United States Senator for Indiana, in place of Senator Hannegan:—the former answering affirmatively, and the latter not, to both of the two following questions proposed previously to the election;—

1. Has Congress the constitutional power to exclude slavery from the territories of the United States, while they remain territories?
2. If such power does not exist, are you in favor of its being now exercised by Congress to exclude slavery from them?

Robert Dale Owen was also a candidate, and all the candidates were of the Democratic party.

N. H. Legislature on the Slave Traffic. The following resolution was passed unanimously in the House of Representatives of New Hampshire, on Wednesday 27th ult.

Resolved, That we approve of the vote of our Representatives in Congress upon the slave traffic in Columbia, and request their concurrence in all such just and constitutional legislation as may be necessary to prevent all traffic in slaves therein.

Virginia Slavery Resolutions. A series of resolutions were reported in the Virginia House of Delegates on Friday, by Mr. J. B. Floyd, Chairman of the Special Committee on the "Wilmot Proviso and kindred subjects," which declares, first, that the institution of Slavery is fully recognized by the Constitution, and that any attempt to abridge the rights of the slaveholder, to prohibit his free emigrations, with his slaves, to any portion of any Territory of the United States, is a gross and palpable violation of the Constitution. Secondly, that Virginia cannot, in honor to herself or posterity, think for one moment of a submission to a law of Congress having such an object in view: and thirdly, that Virginia will resist such an act of aggression to the last extremity. The fourth resolution empowers the Governor of the State, in case of the passage by Congress of the Wilmot Proviso, or any kindred measure, during the recess of the Legislature, to immediately call an Extra Session, "to take into consideration the said act, as well as the mode and measure of redress."

Audi Alteram Partem. The Mississippi Free Trader says;—

"Two hundred and fifty thousand men cannot always hold in servile bondage three millions of rational human beings. The elevation of the race may be retarded in its progress, by the obstinacy and mistaken selfishness of the few, who lord it over the many; but the triumph of right and justice over wrong and injustice, is certain at the end."

The Platte Argus, in Missouri, says:

"We trust that the first act of the Missouri Legislature, when it meets this winter, will be the passage of resolutions *instructing* our Senators, and *requesting* our Representatives in Congress, to vote for the passage of the Wilmot proviso, and use all their influence in its favor."

Slavery in the free Territories not a subject of Compromise. The Washington Union having termed the N. H. Resolutions on Slavery (see Register of Dec. 23) the opposite extreme to those of the Legislature of S. C., and having called for "conciliation and compromise," the N. H. Patriot replies boldly and justly—(and may New Hampshire be as firm on this point as her everlasting granite hills!)

Now we go for conciliation and compromise in every case where there is a *conflict of rights;* but we have yet to learn that there is any such conflict in the matter in question. The Southern people have no *right*—natural, moral, or political—to force slavery upon the new territories. They have no more right to go there and hold slaves, than they have to do so in New Hampshire. * * * * We object, and the people of the North object, to any compromise by which slavery will be allowed to pollute one foot of territory that is now free. The slave holders have no more right to plant slavery upon free territory than we have to abolish slavery in South Carolina; and we believe that no member of Congress, who fails to resist any and every attempt to allow slavery in any portion of our new territories, will escape the severest condemnation and total political death, at the hands of the people of the North.

For California. We noticed in the Courier of Saturday, the following *fleet* of vessels severally advertised to sail direct for San Francisco, viz. 2 barks, 3 brigs, 7 ships. One vessel was also advertised to sail for Chagres.

Destitution and Death. On Thursday 28th ult., Coroner Smith was called to view the body of Joanna McCarty, 11 years of age, who died quite suddenly at 12 o'clock the night previous, at her home on Harrison Avenue. Deceased had had an attack of the scarlet fever, from which she had partially recovered, so as to be enabled to work at sewing until three hours previous to her death. The Coroner states that the room occupied by deceased and her mother, was almost wholly destitute of furniture and any of the necessary comforts of life. Neither physician or friends were called,—the mother being the only witness of her daughter's death. It is believed that deceased took cold, and had a relapse of her former disorder.—[Cour. Dec. 30.

Cholera at New Orleans. Steamer Pey tona has arrived from New Orleans, and brings the sad report that the cholera is raging to a fearful extent at that place. Fourteen deck passengers died during the passage up. All business is at a stop, and the steamboats at the levee are unable to discharge their freight, there being no one to pay charges or receive it. [Cincinnati, Dec. 30.

There are now 158 Newspapers published in the city of New York, whose aggregate issue in the year is about *seventy millions* of sheets, or 147,095 reams of paper.

FOREIGN INTELLIGENCE.

Foreign News. *Arrival of the Europa.*—This Steamer arrived at New York on Saturday 30thult. The news of any interest is chiefly from France, Germany and Italy.

France. Louis Napoleon is elected the First President of the French Republic.

The election returns of the twelve arrondissements of Paris show the following result:—Prince Louis Napoleon 139,165; Gen. Cavaignac 72,754; Ledru Rollin 22,595; Raspail 13,005; Lamartine 3,308. It is impossible adequately to describe the effect which the results of the election, which continue to arrive hourly, have produced.

In respect to the numerical value of the whole population, by whose voices Prince Louis Napoleon will be proclaimed chief of the State, none of the calculations are less than four-fifths, and the Journal des Debats, a moderate and impartial organ, this morning says, that he may probably have six-sevenths, of the whole vote cast.

A well informed Paris paper says, "so far as we can judge from the incomplete returns that arrive to us from the departments, the suffrages were divided in the following proportions; Louis Napoleon 66 per cent; Cavaignac, 21 per cent; Ledru Rollin 6 per cent; Raspail, 4 per cent.; Lamartine, 3 per cent."

Postscript.—A despatch, dated Paris, Thursday, 10 P. M., says:

Up to this date tranquillity continues. The latest election returns show a majority in favor of Prince Louis, over all competitors of 27,000. Prince Louis proposes to raise Gen. Cavaignac to the rank of Marshal of France.

The Commissioners who have been appointed to examine the votes, will have concluded their labors on Monday next, and the National Assembly will, on Wednesday, proclaim the President of the Republic; we shall then, it is hoped, feel really assured of a period of tranquillity and repose.

Austria. The emperor of Austria has abdicated in favor of his nephew, a young man of about 18 years of age.

The news of the abdication seems to have produced a favorable impression at Vienna.

The young Emperor is favorably spoken of, and if he but fulfils the hope held out in his proclamation of entering his new duties, the people of Austria will have experienced a happy deliverance in getting rid of Ferdinand.

It is said, however, that the sentiments expressed in his proclamation will be looked upon with distrust, as the first act of his majesty was to continue the murderers of Blum and Messenhauser in office. A decline of nearly 2 per ct. took place in the funds, on account of the word 'Emperor, by the grace of God,' having been substituted at the head of the proclamation, for 'constitutional Emperor,' usually adopted by the Emperor Ferdinand.

Italy. *Flight of the Pope.*—Pope Pius IX. has escaped from Rome, and is now at Gaeta, the guest of the King of Naples. Count Spohr, the Bavarian Envoy, planned and effected the escape of the venerable Pontiff.

The Pope left the Quirinal on the evening of the 24th, disguised as a servant of Count Spohr, and wearing the livery of the Bavarian legation. Dressed in the character of a footman, he mounted the box of the Ambassador's carriage, seated himself by the coachman, and thus absconded from the Quirinal Palace, and was carried off to Gaeta. The Count had previously obtained passports for Naples, whither the Pope accompanied him, not in his first disguise, but in that of the Envoy's chaplain.—No one in Rome recognised him, and the illustrious fugitive arrived in Gaeta on the night of the 25th, without experiencing the least danger. On his arrival there, he informed the King of Naples of his flight, and apprised his Majesty that steamers had been placed at his disposal by the governments of England and France, so that he was ready to depart if his presence caused the King the least inquietude. The answer was given by the King in person, who, with his family and court, proceeded to welcome the fugitive.

Two regiments were sent from Naples by steamer to Gaeta, as a guard of honor, and the King, Queen, and princes followed in another steamer.

The Pope issued a manifesto from Gaeta dated Nov. 28, confiding the government of the city of Rome to a governing commission.—Upon the publication of this document in the imperial city, the deputies were immediately called together by the speaker, and sat in deliberation all night. Meantime the noblemen named in the Pope's proclamation vied with each other in repudiating the appointment.—On the following morning a proclamation from the Lower Chamber "to the population of the Pontifical territories" was placarded on the walls of the town, and forwarded to the provinces.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet in Cambridgeport at the house of Rev. Mr. Ware, on Tuesday, 9th inst.
jan6 W. NEWELL, Scribe.

☞ ALMONERS TO THE POOR. Officers and Distributors of Benevolent Societies and all interested in relieving the poor are invited to attend the regularly monthly meeting of the "Association of Delegates from the Benevolent Societies of Boston," on Tuesday, 9th inst, at 3 o'clock, P. M., in Hall, No. 2, Tremont Temple, (Entrance South Gate.) Societies will please send in their Reports.
F. R. WOODWARD, Secr'y
Boston Society for the prevention of Pauperism.
jan6

☞ SEAMEN'S AID SOCIETY. The annual meeting of the Seamen's Aid Society, will be holden in Hall No. 1, Tremont Temple, on Tuesday morning, Jan. 9th, at half past 10 o'clock.
M. BASS, Sec'y S. A. S.
Members are requested to bring their subscriptions enclosed in a paper containing their name and place of residence.
All interested in the welfare of Seamen are respectfully invited to attend. jan6

☞ NOTICE. The Franklin Evangelical Association will meet at Montague, on Wednesday, Jan. 10th, 1849, at 4 o'clock, P. M.

☞ Mr. Chaffee will be ordained as an Evangelist the same day. Services to commence at eleven o'clock, A. M.
jan6 JOHN J. MOORS, Scribe.

MARRIAGES.

In this city, 27th ult, by Rev F. D. Huntington, Mr George B. Ager to Miss Josephine A. Fuller.

21st ult, Mr John M. Oxton to Miss Lucy Ann, daughter of James Norwood, Esq., of Gloucester, Mass.

25th ult, Mr Luther Gates to Miss Anna G., daughter of Thomas Patten, Esq.

In Chelsea, 20th ult, Mr M. A. Herrick of Boston to Miss Jane Ripley, daughter of Mr Charles Hubbard of C.

In Hingham, 24th ult, by Rev Mr Stearns, Mr John A. Andrew of Boston to Miss Eliza J. Hersey of H.

In Weston, Dec. 21, by Rev Dr Field, Mr George Warren to Miss Sarah Cushing.

In Nashua, N. H., 25th ult, by Rev Austin Richards, Mr William H. Long of Boston to Miss Lucia A. D. Rollins, daughter of Mr Benjamin Rollins of Hopkinton, N. H.

In Brattleboro', Vt., Joshua H. Lamb to Miss Fanny Woodward, both of Phillipston, Mass.

In Manville, R. I., 21st ult, Stephen C. Perrin, Esq., of Boston to Miss Margaret M. Harrington.

In New York, 26th ult, Mr William Carr of Warren, R. I., to Miss Elizabeth V. Durfee of Fall River.

In Livonia, Livingston county, N. Y., 20th ult, Mr Handel N. Daggett of Attleboro', Mass., to Miss Jane A. Adams, daughter of Ephraim Adams, Esq., of Livonia.

DEATHS.

In this city, Jan. 1st, Hon. Peter C. Brooks, 82.

30th ult, Mrs Eliza Atherton, 50.

21st ult, Mrs Alice Worcester, wife of Rev Thomas Worcester, 54.

23d ult, Mrs Martha Adams, wife of Rev Nehemiah Adams, D. D.

Mr George Samuel Emerson, son of George B. Emerson, Esq., 23.

In South Boston, 23d ult, Mrs Harriet N. wife of Mr William A. Sanger, and daughter of Mr Calvin Walton, 18.

In Roxbury, 25th ult, Mr George Bartlett, 82.

In West Roxbury, 27th ult, very suddenly, Deacon Joseph Arnold, 72.

In Dorchester, 27th ult, Samuel Howe, 70.

In Cambridge, 21st ult, J. Derby Robins, 91.

In South Woburn, 26th ult, Francis Augustus Burnham, 10 years.

At Newton Centre, 23d ult, Mrs Nancy A., wife of Moses Burbank, 31.

In Beverly, 22d ult, Mrs Jane Woodbury, 72 yrs 6 m os, widow of the late Capt Asa Woodbury.

In Worcester, 22d ult, Miss Susan M. Newton, 20 yrs 7 mos.

In Georgetown, Mrs Elizabeth M. Mighill, 53.

In Camden, Me., 18th ult, Mrs Betsey Simonton, 93—formerly of Concord, Mass.

In Portland, 25th ult, Mr Thomas S. Carruthers, son of Rev Dr Carruthers, 20 yrs 8 mos.

In Haverhill, N. H., 6th ult, Dr Ezra Bartlett, 78, the last surviving child of Hon. Levi Bartlett, one of the signers of the Declaration of Independence.

CONTENTS OF NO. 243 LIVING AGE.—Price 12½ cents.

1. Charles Lamb and his Friends—North British Review.
2. George Psalmanazar—Sharp's Magazine.
3. Story of a Family, Chaps. XI.—XII.—Sharp's Magazine.
4. Science in Mauritius—Chambers' Journal.
5. Dictionary of Americanisms—Boston Advertiser.
6. The Great Bedford Levee—Chambers' Journal.
7. The Bought Bridegroom,—A Story of Gold—Dublin University Mag.
8. New Books and Reprints. With shorter Articles, Scraps, &c.

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.
jan6 1t

CLASSICAL AND MATHEMATICAL SCHOOL. CHRISTOPHER A. GREENE will open, in the Vestry Building of Dr. Gannett's Church, in Channing Street, on the 1st of January, 1849, a School for Boys.

Instruction will be given in the common English branches, in Mathematics and Natural Science, Elocution, Drawing, and Vocal Music, in the Latin, Greek and French languages; and other modern languages, if desired.

Boys will be thoroughly fitted for College, and for Engineers. The course in Mathematics may be similar to that followed at the United States Military Academy.

Mr. Greene refers to the following gentlemen, several of whom have had children under his charge:—

Messrs. John P. Cushing, Samuel Cabot, Wm. Appleton, Thomas Lamb, R. B. Forbes, and H. W. Hooper, M. D.; Hon. Richard W. Greene, of Rhode Island; N. Tillinghast, Esq., Principal State Normal School, Bridgewater; Rev. Alex. H. Vinton, D. D.
jan6 2w

NO. 6 DAGUERREOTYPE. This day published by CROSBY & NICHOLS.

CONTENTS.

Sir Charles Napier.
The Fairfax Correspondence.
The Revolution in Yucatan.
An Incident on the Pacific.
The Necessity of a German Republic.
Milne's Life of Keats.
A Gamin of the Garde Mobile.
Poems by Currer, Ellis, and Acton Bell.
Library and Scientific Intelligence.
Short Reviews and Notices. jan6

CROSBY & NICHOLS, have just published
Discourses by the late John Brazer, D. D., with a Memoir, 1 vol.
A Puzzle to teach Geometry, by Rev. Thomas Hill.
The Glorious Stranger, edited by Rev. Wm. Barry.
Just received, Our Cousins in Ohio, by Mary Howitt.
Memoirs of Sir Thomas Powell Buxton, 1 vol, 500 pages.
A Popular Life of George Fox, the first of the Quakers.
Peabody's Life and Sermons.
Just received by
jan6 1is2os CROSBY & NICHOLS, 111 Washington st.

Samuel Ingalls, M. D.
TREATMENT OF LUNG DISEASES,
and others, *not cured* by medicine alone.

DR. S. INGALLS, whose popular lectures on *Consumption* and chronic diseases, have been delivered throughout New England, is now permanently located in Boston.

Office and Residence, No. 15 Montgomery Place, near the Tremont House. 1stf nov4

ECLECTIC MAGAZINE. The Eclectic Magazine of Foreign Literature is published the 1st of every month, at No. 120 Nassau st., New York.—Each number contains 144 pages, or 1728 pages in a year, making three large volumes, and is embellished with a beautiful mezzotint engraving by Sartain, either a portrait of some distinguished personage, or a historical subject—making twelve superb engravings in the year. The Eclectic Magazine embraces a careful selection of the ablest articles which adorn the pages of the Quarterlies and Magazines of London, Edinburgh and Dublin, regularly received by the steamers.—Among the number are the North British Review, English Review, Westminster and Foreign Quarterly Review, the Edinburgh Review and others, and from Blackwood's Magazine, Fraser's, &c. The selections thus made comprise the most desirable and valuable portion of foreign literature in the same compass anywhere to be found, and constitute yearly a rich addition to any library. The January number will be embellished with a splendid plate of extra size, entitled the "Literary Party," embracing nine portraits of the literary men of England. The January number which begins Vol. XVI. is already issued. Terms of the work are $5 per annum in advance, otherwise $6.—The work will be promptly sent to any one who will send us $5 by mail, or otherwise, post-paid. The postage on each number to any part of the Union at nine cents. Address W. H. Bidwell, editor and proprietor, 120 Nassau st., New York.

[From the Commercial Advertiser.]

"The Eclectic Magazine is an agreeable and instructive miscellany, which supplies American readers with the best articles from a long list of foreign periodicals—gives them, in fact, the real value of many high-priced magazines and reviews at a moderate price.

In the quality of its embellishments, the Eclectic always excels." 4t dec23

FAMILY LINENS!

BENJ. & E. JACOBS & CO.,
No. 230 Washington Street,
(2D STORE SOUTH OF SUMMER STREET,)

HAVE on hand, received by the late arrivals, a full assortment of 4-4 and 7-8 heavy undressed SHIRTING LINENS; also PILLOWCASE and SHEETING LINENS, of all the various widths and qualities. Purchasers of Linen Goods may depend on getting PURE LINEN, of first rate fabrics, and at the very lowest market prices. Constantly on hand, extra extra fine Linens, for Collars and Frontings of Shirts.
dec16 is5t

TEACHER. A lady who has for some time given instruction in a public Academy, in the higher English branches, in French, Drawing and Painting desires a situation either in a family, or in a private school. Satisfactory references will be given. Inquir at this Office. 1stf sept16

MASSACHUSETTS BIBLE SOCIETY.

THE Depository of the Massachusetts Bible Society is removed to
15 CORNHILL,
where Bibles and Testaments of all the varieties published by the American Bible Society, in plain and Ornamental Bindings, are for sale in quantities, or at retail.
dec30 6tis S. T. FARWELL, Agent.

MY TEACHER'S NEW YEAR'S PRESENT, 1849.

JUST published, by BENJ. H. GREENE, 124 Washington st. "My Teacher's New Year's Present," for 1849, by Rev. F. T. Gray.
Also,—Memoir and Sermons of W. B. O. Peabody, D. D. 3t dec23

ESSAYS AND SKETCHES. Essays and Sketches by Caroline W Healey Dall, just published, by S. G. SIMPKINS, 134 Washington street.
dec23 3t

PREPARATORY
AND
HIGH SCHOOL FOR YOUNG LADIES,
Designed to furnish a thorough and fully accomplished Education;
Connected with which is a
LADIES' CALISTHENŒUM,
—TO BE FURNISHED WITH—
APPROPRIATE GYMNASTIC AND CALISTHENIC APPARATUS,
For Healthful Exercise and Recreation.
To commence on Monday, Sept. 18. Hours, from 9 till 2.

Parents in quest of a suitable School for the Education of their daughters are respectfully invited to call.

Application may be made every day, from 9 to 11 o'clock, A. M., at No. 339 Washington Street, 5 doors South of West Street.
sept30 istf F. L. CAPEN.

LECTURES ON THE AGES OF HEROISM.—J. John Lord will give Six Lectures, in the Tremont Temple, commencing Monday Evening, 7½ o'clock, Dec. 18, to Illustrate the *Ideas and struggles of*
Charlemagne—Emperor.
Hildebrand—Pope.
Godfrey—Crusader.
Becket—Prelate.
Abelard—Philosopher.
Luther—Reformer.
—OR—
The Great Contest between
do do Law and Barbarism.
do do Spiritual and Temporal Power.
do do Christianity and Mohammedanism.
do do Normans and Saxons.
do do Reason and Authority.
do do Faith and Superstition.

The Lectures will be continued on successive Monday evenings, Christmas excepted.

Tickets for the course $1. Single Evening 25 cents. To be had at the usual places. dec16

DR. BRAZER'S SERMONS. CROSBY & NICHOLS, will publish early next week, a volume of Discourses by the late John Brazer, D. D.
dec23 1is2os 111 Washington st.

STATIONERY.

S. G. SIMPKINS, 124 Washington Street, corner of Water st., has for sale at low prices, a general assortment of English, French and American Stationery, consisting of Cap, Letter and Note Paper; Tissue, Cartridge and Wrapping Paper; Envelopes; Drawing Paper; Bristol Board; Bonnet and Binders' Board; Drawing and Writing Pencils; Osborne's Water Colors; Sealing Wax; Wafers; Steel Pens, on cards and in boxes; Gold Pens; Black, Blue and Red Writing Ink; Gold and Silver Pencil Cases; Inkstands; Pocket Books; Wallets; Memorandum Books; Card Cases; Motto Seals; Letter Stamps; Visiting Cards; Gammon Boards; Chess Men; Stylographic Pencils; Portfolios; Work Boxes; Writing Desks; Transparent, Porcelain and School Slates; Drawing Books and Copy Books, Indelible Ink, &c.

Account Books; Legers; Journals; Day Books; Letter, Note, and Memorandum Books.

Also, English and American Bibles, of quarto, octavo, and smaller sizes, in various styles of binding.
dec2 tf

OXFORD BIBLE WAREHOUSE.

THE subscribers announce to the trade and the public, that they have lately received from the Oxford publishers of the Bible, the following varieties in various bindings and at prices far below former ones for the same Bibles, or American editions of an inferior quality. Societies can be supplied by the hundred or thousand much cheaper than they manufacture from stereotype plates.

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"This new edition is of increased value on account of the additions and corrections which it contains. The whole series of volumes, from the pen of this accomplished Hebrew scholar, may now be obtained in a uniform shape, and is of great value, and

POETRY.

HOW SWIFT, ALAS! THE MOMENTS FLY!

[By John Quincy Adams.]

How swift, alas! the moments fly!
How rush the years along!
Scarce here, yet gone already by—
The burden of a song.

See, childhood, youth, and manhood pass,
And age, with furrowed brow;
Time was—time shall be—but alas!
Where, where in time is now?

Time is the measure but of change;
No present hour is found,
The past, the future, fill the range
Of time's unceasing round.

Where then is now? In realms above,
With God's atoning Lamb,
In regions of eternal love,
Where sits enthroned I AM.

Then, pilgrim, let thy joys and fears
On time no longer lean;
But henceforth all thy hopes and fears
From earth's affections wean.

To God let grateful accents rise,
With truth, with virtue, live;
So all the bliss that time denies,
Eternity shall give.

THE CHILD AND THE ANGEL.

[From the Child's Friend.]

A child knelt down in the forest dark,
Where no human heart could see;
But a sunbeam flashed from a cloud that passed,
And crept through the gray oak tree;
As it fell on the child's bright-up-turned face,
And heard its low, sweet prayer,
Like a glory it shone through the dark cold place,
Till the child seemed an angel there.

Then the prayer of the child was a low, sad hymn
For forgiveness, hope, and trust,
And it wept as it told of care and sin,
Till the flowers their sweet bells hushed.
And it spake of a Giant who, day by day,
Followed it everywhere,
Who whispered of sorrow, pain, and wrong,
And filled its heart with care;

Who tempted it evil things to do,
Harsh, cruel words to say;
Destroyed the flowers he loved so well;
Frightened his birds away.
Then, the low sad voice was hushed in tears,
And so quiet his spirit grew,
That a purple twilight filled the wood,
And the flowers seemed praying too.

And he came each day that prayer to say,
Till the Giant's strength was fled,
And it seemed an Angel through the wood
His gentle footsteps led.
The soft moss curl'd about his feet;
Each flower's trembling hand
Struck welcome on its tiny harp,
That he could understand.

The purple shadows crept about,
So lovingly and near,
They'd fold him in their gentle arms,
But for their timid fear;
The golden sunbeams flickered round,
Till the dark moss where they fell
With golden butterflies seemed crown'd,
As stars shine in a well

Would ye know the Angel that could make
The dark wood seem so light,
And the cruel Giant that destroyed
All things so pure and bright?
Anger—is the Giant's name;
He killed the birds and flowers;
He sorrows with his evil words
Far older hearts than ours.

Would ye know the Angel that could drive
The cruel fiend away?
That gentle spirit ever comes
When the heart doth humbly pray;
And, like an Angel, by the hand
It leads us through the world,
And guides us to that hidden strand
Where sorrow's wing is furled.

S. W. L.

MISCELLANEOUS.

[The following biographical sketch was prepared some time since, by the editor of the Register, with Dr. John Ware's Memoir of his brother lying open, as an evening lecture to young persons. It was very rapidly written, and free use was made of the language of the Memoir. In the hope of interesting our young readers in so excellent a man, and helping them to growth in the same excellence; in the hope also of gratifying some with seeing an outline of what they have not had the opportunity of contemplating, as yet, in the full Memoir, we place it in the columns of the Register.]

BIOGRAPHICAL SKETCH OF REV. HENRY WARE, JR., D. D.

The lives and characters of eminently good and useful men, are a most interesting and profitable study. There are many recorded in the Scriptures for our perusal. Their virtues are presented for our imitation; their faults, that we may shun them. But valuable as the scriptural biographies are, they were never intended to be the only ones which we should read, or which should be written for the use of the Church and the world. The Bible furnishes an authority and example to the Church, to gather up and record the lives of good men from age to age, and faithfully transmit the memory of the just. This memory is the precious legacy of the Church; it is the bright glory of Christianity; it is needed to encourage Christians to strive for higher perfection, as they see the attainments in excellence which many have made, and perceive themselves surrounded with a cloud of witnesses becoming larger and brighter as Christianity continues to spread in the world.

Among the names that adorn the Christian Church, and which it shall not willingly let perish, is that of Henry Ware, Jr.

He was born at Hingham, Mass., the twenty-first day of April, 1794. He was the fifth child, and oldest son, among a family of three sons and seven daughters—the children of Henry Ware, Senior, who was then the Congregational minister of the town, but who afterwards became, in the eleventh year of his son Henry, the Hollis Professor of Theology, in the University of Cambridge. His grand-father, by the mother's side, was the Rev. Jonas Clarke, the minister of Lexington, of patriotic memory, who entertained Gov. Hancock and Samuel Adams at his house, and had them guarded by a small party of militia, when they had been proscribed by the British authority, and sent them away, though very unwillingly on their part, to a place of safety in another town, under charge of his own son Jonas, on the fatal morning when tidings came that the British soldiers were on their march from Boston, and when the first blood of the Revolution was shed by British hands.

Young Henry gave evidence in childhood of what he was to be when he became a man. He very early manifested a predilection for the ministry, and exhibited the qualifications of heart and mind adapted to it. His purpose always was to be a minister; his brothers and sisters so regarded him; and from the time when he used to preach a juvenile sermon of his own composition from a cradle turned on end as a pulpit, to the day of his ordination, it is supposed that he never seriously entertained any different purpose of life.

As early as his eighth year, he used to make a record in writing, at times, of his religious feelings. In his eleventh year, he wrote on the anniversary of his birth-day, the following reflections among others—"May I be led to make serious reflections that 'Life is short'; that if I wish to live in Heaven above, I must live a righteous life here below. May I obey my father and mother according to the 5th commandment—'Honor thy Father and Mother, &c.' May I be kind to my brothers and sisters, and obliging to my playmates, and increase in all useful knowledge. And may the Lord God Almighty strengthen me in all my resolutions!'" In the following year, he writes—"Blessed be the name of the Lord God Almighty for all his goodness toward me! How shall I repay this kindness of the Lord! Words are too feeble to express the feelings which ought to take possession of my heart!"

A religious character so early manifested, seems to show one sanctified almost from his birth. But doubtless much was owing to the example and instruction of his parents, especially his mother. In one of his beautiful stories—"Jotham Anderson"—he thus alludes to his mother—who, alas! died just about the eleventh year of his age, and left him without her continued counsels, but not without the ineffaceable impressions of her influence on his early years, and the precious memory of her words and life.

"Were all mothers like mine,"—says he, in the story, just mentioned.—"how greatly would the obedience of the young Christian's pilgrimage be facilitated, and his peace ensured! I love to dwell on the memory of that honored woman. My earliest recollection of her is in the act of teaching me to pray, when she every evening took me on her knees, and, clasping my little hands, made me repeat after her my childish petitions. Methinks I still see the beautiful expression of her maternal eye, and feel the kiss, full of affection and piety, with which she closed the service. At such times she would explain to me the purpose of prayer, and teach me to love the good Being, who gave me father and mother, and made me happy. It was her practice also to seize the moments when my young heart was overflowing with cheerfulness and good will, to remind me of the Father above, and direct my gratitude to him."

In an unfinished poem of his maturer years, he thus alludes to her:—

There stood my bed;
There lay I waiting for a mother's kiss,
And soft good night; then breathless sought to catch
Her last faint footsteps as she slow retired.
That sweet evening kiss. I feel it now,
I hear that soft good night, that parting step,
Still faintly fall upon my ear.
O! what is tender like a mother's love,
And what can pay its loss? * * * The world
Had other light, but none to fill that void;
And friends, but none to fill a mother's heart.

At the age of 14, he entered Harvard College, and the character he sustained there was the continued opening of the same beautiful traits he had early exhibited, and is thus spoken of by a class-mate, Mr. Charles G. Loring,—"I cannot recal any one whose career at Cambridge was so perfectly typical of his future life. The same gravity, gentleness, firmness, and kindness of demeanor; the same elevated sense of duty; the same earnest, unpretending piety; the same self-devotion, which so eminently distinguished him among the greatest and best of men in his maturer years, were characteristic of him there."—And says another class-mate, Mr. Peleg Sprague,—"He was esteemed and beloved by all."

In respect to his literary standing in college, it was respectable, but he was not so pre-eminent in his recitations, as in his moral character. Nor did he there give promise of the distinguished intellectual eminence, which he afterwards attained.

On graduating from College, about four months past his eighteenth year, he became Assistant Instructor at Exeter Academy, where he continued two years. In the hours of his release from his Academic duties, he devoted himself to the studies connected with his future profession, and maintained a very frequent correspondence with his father, to whom he disclosed his feelings and views with a frankness and a respect, that show in a most beautiful light the relation which may and ought to exist between father and son. Happy the son who has such a father to counsel him, and happy the father who has a son so willing to ask and so happy to receive counsel!

In the discharge of his duties as instructor, and in intercourse with society, he was obliged to struggle with a natural diffidence and reserve; but his bashfulness did not pass, as we sometimes see it pass, into pertness and impudence. It was in some sense native to him; it became however merged in genuine humility. On his first entrance upon his duties, it was difficult to persuade him to accept invitations to mix with the more elderly and learned of the society of the place; but this passed off, and he was soon established as one of a delightful circle, with whom his intercourse was constant and of a very improving character.

Toward the close of his stay in Exeter, he supplied the pulpit for a few Sundays by performing the devotional exercises, and reading from printed discourses. The character which he had there finally established, and the assurance of future success which he had caused to arise in the hearts of his friends who knew him, will appear from a letter from the venerable Principal of the Academy, Dr. Abbot, whose Assistant he was—"I went to Church with anxiety for my young friend; but I was soon relieved and delighted with his self possession, the propriety and ardor of his devotional exercises, the judgment of his selections of discourses, and his very interesting manner of delivering them. We were all delighted with him; so much so that Judge Smith exclaimed to me, as we left Church, 'I have often attended Church in Boston, New York and Philadelphia; and I do not recollect ever to have been better satisfied with exercises and services of four Sabbaths, than with this young man of yours. He will be eminent in his profession.'"

Leaving Exeter in August, 1814, he returned to his father's house, and studied divinity at Cambridge. In October, 1815, he began to preach. On the 17th of November, he received an invitation to become pastor of the Second Church in Boston, and on the 1st day of the year 1817, in the 23d year of his age, he received ordination. During the years immediately succeeding his settlement in the ministry, until his 28th year, he was principally engaged by the cares of his parish. He had begun with no great eclat as a preacher; his first impressions were by no means striking; but he steadily progressed, as the shining light. Under his faithful services, he had the satisfaction to see the number of his hearers increase, and more interest manifested in religious things among the families of his flock. His services also became desired abroad at times, in New York, Philadelphia and Baltimore, whither he went to strengthen the cause of liberal Christianity in those cities.

In the year 1822, and in the fifth of his ministry, he devised and undertook a series of meetings on Sunday evenings, for such as had no regular place of worship. These were held in different parts of the city, and in them he had the co-operation of some of his brethren in the ministry, and also lay brethren, in their turn. At such times quite a goodly number would gather together in some humble room or chamber, a part of them seated on the sides of the bedstead, and the speaker standing by a pine table, with a single tallow candle on it, to light the room. A friend who used to attend these meetings, describes them as precious seasons, in which the preachers and hearers felt themselves mutually blessed. Mr. Ware continued in his turn these services as long as the state of his health would permit. His heart was ever prompting him to do good to all, to preach the gospel, which he loved, to every creature. In the midst of these services of preaching, he also for four years edited the Christian Disciple; and when that time expired, he became associate editor of the Christian Register. Through these various channels, he sought to extend the benign influences of his religion, and promote the spirit and teachings of Christianity.

In his 30th year he was called to endure severe bereavement in the death of his wife and one of his children. None has ever become perfect, none has ever become pre-eminently useful, except through the discipline of affliction. Jesus himself, it is written, "became perfect through suffering." This purifying influence was beautifully manifested in Henry Ware. It made him feel more closely united to the spirits in heaven. The following quotation from a letter written some time afterwards, will show how the gold was refined by the fire.—"I lately removed to Mount Auburn," says he, "the remains of two, dearly beloved, and long since gone. I opened the coffins, and saw that nothing remained but dust. There was nothing in this at all unpleasant to my feelings: quite otherwise; for it made me feel a sort of triumph in the faith, that Death had done his worst, and yet that he had not touched my friends. They were not here. I had been thinking of them, and almost speaking to them, for years, as the happy and glorified spirits of heaven. I could not fancy them as having any thing to do with that poor dust before me; and the sight of it only served to awaken my gratitude to my Savior, and strengthen my feeling of nearness to heaven."

Mr. Ware's second marriage took place in June, 1827, a little more than three years after the death of his first wife. It was a union peculiarly favorable to his own and his children's welfare, and to the successful accomplishment of his ministry. His usefulness steadily increased, with his labors. But he wrought on with a zeal and ardor, for which he had not the adequate physical strength. He took (if it be just to speak such a word of censure,) he took too little care of himself. He was too self-forgetful, too regardless of himself, in his zeal to promote the cause of Christ. He saw the great work that needed to be done to promote the religion of Jesus among men, and in the lack of laborers, he went both up to his power and beyond his power.

It is to be observed, too, that he came into the ministry at the time that the lines began to be drawn between the two great bodies of Congregationalists, which have been respectively denominated the Orthodox and the Unitarian. It was to this latter denomination that Mr. Ware belonged. His firm conviction that what he believed and preached was the truth as it is in Jesus; that no more was essential to salvation; that Christianity, as he understood it, was the faith once delivered to the saints; his ardent desire also, that the divided body of Christ might be re-united, and that Christians every where might love and harmonize with one another, and not hate and contend—these motives called upon him to labor; which indeed he did with all his soul, and with more than the strength he really possessed, but which however he thought he possessed.

In the year 1828, on a journey to Northampton, he was taken with a severe illness at Worcester, whose violence was attributed to that gradual exhaustion of the powers of his system, which had been produced by his unsparing application to his various labors. From this illness, though he for a season gradually regained health, he perhaps never fully recovered.

On March 27, 1829, a little more than twelve years after his ordination, and in the thirty-fifth year of his age, he was compelled to resign the charge of that church, which had been so long the chosen scene of his usefulness, and where was the united flock of a most beloved minister. He had been appointed Professor of Pulpit Eloquence, and of the Pastoral Care at the Cambridge Theological School; which he accepted. Before entering on his new duties, he embarked for Europe, on a voyage for the benefit of his health, and was absent about seventeen months. From this voyage he returned, though not with health perfectly restored, yet sufficient for his new office, and with that rich and varied improvement derived from visiting the numerous objects of interest in the Old World, and from communion with minds abroad.

It had been desired by many of his people, that his relation to them as minister might not altogether cease, though he was at the same time occupied with the duties of Professor. But this was impracticable. He removed to Cambridge, Oct. 1830, where a new path of honor and usefulness opened before him.

Soon after his removal to Cambridge, he completed his tract on the Formation of the Christian Character. The publication of this work had been preceded by the beautiful stories of Jothan Anderson and Robert Fowle, and also by a volume of sermons on the character and offices of our Lord Jesus Christ. But perhaps this little book—the Formation of the Christian Character—has been the most useful of all his works. It has gone through fifteen editions of a thousand copies each, and has been often republished in England. It had occupied much of his thoughts as far back as the year 1827, but he found little unoccupied time, and less strength to complete the work. Most of it was written in journeyings, at inns, in this country, and in Italy. The last chapter was added at Cambridge, and the whole revised and published in the year 1831. This work has aided multitudes in the work of which it treats. Had the author lived for nothing else, had he done no more than write such a book, he would not have lived in vain. The Rise and Progress of Religion in the Soul, by Doddridge, has doubtless led many to heaven, and will yet lead many more. The Formation of the Christian Character will not be pronounced unworthy to be classed with that in the usefulness of its effects. The spirit of Ware, though indeed of different mould and manifestation from that of Doddridge, was more perfect in every respect, from early youth to the hour of death. In mental power and culture, though of less varied attainments, especially in Biblical literature, he was also superior to Doddridge.

His connexion with young students for the ministry was most auspicious for the interests of the denomination with which he was connected. The influence of a man of vital piety and sterling influence in such a station, is most intimately connected with the life of the churces. A few men of living, glowing spirituality, especially if they be men of commanding intellect, will send life far and wide; and dead churches, with or without creeds, whether the truth in them be preached according to the theology of Wesley, or Calvin, or Channing, will awake to life, as ministers go forth from beneath the influences of living Christian teachers. It would not be just to say, that until Henry Ware, Jr. went to Cambridge, there was no life among the preachers and churches which held to his own faith. They have had the reputation of being cold and formal, when there has been, to say the least, as much warmth and spirit as among those who have reproached them with coldness. But the state of religious feeling was of a very high tone under the influence of H. Ware, Jr. At a philanthropic meeting of the students on a certain evening, Father Taylor of Boston was invited to be present. As he rose to address the assembly in the Chapel, he exclaimed, "I am astonished: I had heard you were all cold Christians, philosophers, who would make the world stop to hear you think. But there's fire amongst you,—there's fire amongst you."

Henry Ware, Jr., continued most faithfully to devote himself to the duties of his office, and perform labors which ought to have been distributed among two or three men, striving to promote an interest in religion among the students of the university, besides taking also an active interest in the churches; still projecting and sending forth useful religious works; taking an active part also for the emancipation of the Slave, the promotion of Peace, the reformation of the Intemperate, until worn out by labor and by disease, he was compelled, in the year 1842, to resign his Professorship. He took up his residence at Framingham. He hoped, and his friends hoped, that there was work which he could do for Christ and the Church. He was not yet fifty years of age, and he could not but hope for useful and happy years yet to come. But he who seeth the end from the beginning, had otherwise ordained. The tabernacle was too feeble to hold the bright light in it longer. He began rapidly to droop. He was convinced that the time of his departure was at hand.—There was no misgiving, no regret, but he seemed to be pressing forward. As he lay on his bed, with his eyes closed, he would seem asleep or unconscious, but his spirit was still active. "My mind," he would say, "is crowded with thoughts, precious thoughts, of death and immortality."

To his brother-in-law, Rev. Mr. Allen, of Northboro, he said, a few days before his death, "My life has been singularly blessed. My success has been beyond my brightest hopes. But my work is done. I am going. It is all right. All is well." To one of his family, who asked him how he felt, he replied, "Quiet, contented, and happy."

Sometimes he wandered, and verged closely on delirium. But the ruling principle of his life was then apparent. He would dwell on his condition, on his approaching change, on his faith, and on his Savior. Once he stretched out his feeble arms, saying, "He intended it for all; he would gather all to his embrace."

Warm and elevated expressions of gratitude to the Savior, often fell from his lips, intermingled with affectionate counsels to his family.

He lingered until Thursday, Sept. 21, 1843, when he was taken from the Church and the embraces of friends below, to the Church and the embraces of friends in heaven. On the following Monday, his remains were conveyed to Mount Auburn.

He being dead yet speaketh.

[From the Traveller.]

LETTER FROM GERMANY.

Schwabish Hill, May 1st, 1848.

My Dear Mother—You ask me about the habits and manners of the Germans. There are many customs here which are new to a New Englander, and many of them are very pleasing—they would be particularly so to you.

You know the Germans are an earnest people, and they preserve this character even in their enjoyments, which are very systematic. On work-days they work and think of nothing else. On holidays and sunday afternoon, they who own no grounds without the city wall, go, father, mother and children, to a neighboring village and eat bread, butter and cheese, with coffee, and wine or beer, at a tavern. They who have gardens, (and they are many,) have in them a small house about 15 feet by 20, containing an entry, with a winding staircase, a kitchen, where coffee may be made, and a parlor furnished with a sofa, table, chairs, and a side-board, the latter containing wine, ground coffee and sugar, with glasses, plates, cups, saucers, &c. When they go to these places to pass a holiday afternoon, they carry milk, bread, butter, and whatever they have on hand, to eat. There, they make coffee, gather fruit, the women knit, the men smoke, the children play—all very gravely. There are public gardens, too, adjoining inns, with large arbors containing tables and benches, where visitors may sit and call for whatever they choose.

I wish you could have been present at the Harvest feast, as I witnessed it last August.

The magnificent gothic church or hall stands on a pedestal of 52 steps, which form a large curve before it. Into the street, before this church, were drawn carts, loaded with sheaves and hung around with garlands of bright green leaves, scarlet poppies, blue cyanna (here called corn-flower,) and deep blue lark-spurs, all of which grow spontaneously among the wheat.

Before the carts, came a long procession of children dressed in white, with wreaths on their heads. The first two, who led the procession, wore the peasant costume of the country. The hair of the girl hung down her back in two braids, tied together at the ends. On her head was a broadbrimmed straw hat, such as are worn by women who work in the fields. But these are only worn in mid-summer, to guard them from being sunburnt. At other times they wear only a black band over the top of the head, with two black ribbons, a yard long, hanging down behind.

Babies' heads are kept very warm, in caps wadded or knit of wool. I wonder if this great warmth does not draw so much moisture into the head as to clog the motion of the brain; for the Suabians are proverbially slow of comprehension. "Stupid as a Suabian," is a common saying through Germany. The lower classes have mostly low foreheads, as if flattened, generation after generation, by the burthens that they have borne on their heads.

To return to the youthful representative of the female peasantry. She wore a wreath of the above-mentioned corn-flowers around her hat, a black velvet bodice, laced with gold cord, full white sleeves, and a short, full, red skirt. In such guise the country women come into town on festivals, their substantial ancles covered with thick, dazzlingly white stockings, and their gilt-edged prayer books, with brazen clasps, in their hands. The better sort wear frills of coarse lace, which they weave, themselves, on lace pillows.

The boy, who walked by the girl's side, and led the procession, wore short, black velvet breeches, with tin knee buckles, broad red suspenders, forming at his back not an X, but an H, on his full, snow white shirt. On his head he wore a three-cornered hat, ornamented with a large nosegay. They both carried sickles in their hands, and looked as if they had stepped out of a picture. The other children of the procession wore their holiday clothes. The girls were mostly dressed in white, with flowers in their hair, and each carried a sheaf. Then came the real peasants, who had raised the corn, with brown faces, and red, hard hands, holding their sickles. When the procession had reached the church, a deep sonorous voice exclaimed, '*Die Ente ist da!*' Thereupon burst fort a chorous, '*Lobe Gott! Lobe Gott!*' from hundreds of voices, under God's open sky. The broad portal of the church opened as if burst by the song; the procession entered, and the deep tones of the organ pealed their thanksgiving through the long-drawn aisles and fretted vaults of the venerable pile. Afterwards the ministers delivered a discourse on the goodness of God in giving us a tolerable harvest, for there had been almost a famine in the land, and the bread cost three or four times as much as usual.

I wrote you in a former letter, how the steep, castle-crowned mountains along the Rhine, are cut to terraces, like gigantic stairs, where the wine walks up and then looks down and laughs at the simple water running below. Grape vines are not allowed to grow higher than a man's head, and are tied to stakes, in a most unpicturesque manner. A vineyard is by no means the beautiful object you would expect to see, but resembles an American hop field. I was much amused one evening, where I was visiting, at a conversation upon the possibility of training a grape-vine so as to cover an arbor. A very well informed man present expressed a doubt whether it could be made to grow high enough, and they were all surprised when I told them of the grape vine arbors in an old garden, yon wot of, and of the trees in the American woods, covered and overtopped with vines—the clusters hanging from every branch.

The industry employed in drawing wine from these steep and rugged hills is wonderful. The men and women carry manure on their backs up the stone step, in wooden *batters*, that is, semi-cylindrical barrels, with straps for the arms. They then dig up the earth with spades, for ploughs cannot be thought of in such a place. In the Autumn they have an easier task of bringing the wine down in the same manner. It is trodden out at the vineyard in great tubs, quite in the primitive style. The great tubs are afterward drawn through the streets at the vintage feast, turned down, so as to show the crimson stain of the grape-juice, which in new, white wood, has a very pretty effect. The yellowish, or brownish color of German wine in America, comes with age, (perhaps from the oaken casks in which it is kept) but when new, it fully justifies the Poet's epithet "rosy," or "crimson wine," "blood of the grape," &c.

It is one of the chief glories of German housewives to possess abundance of linen, and for the purpose of displaying their wealth they put off their washing till all is used up—some three weeks, some six, some half a year, and those who are more affluent have washings but once a year.

Every house contains a "*Schwartz wasch-Kamer*," where the dirty clothes are kept hung up on poles or lines in the air. When the drawers and presses are nearly empty, two or three washer-women are hired, who come at two in the morning, take each a cup of coffee and some bread, which is repeated at the usual breakfast time. In the forenoon they have again bread, with wine or cider; dine at twelve; at three or four they have again a cup of coffee with bread, and then wash till supper, at eight. (What would our working women say to so many hours of incessant labor?) They wash in very large oval tubs, at which four or five can stand at once. So it goes on for several days, according to the number of clothes. The remainder of the week is spent in ironing—sheets, pillow cases and all the ungathered clothes are mangled, and towels, stockings, children's handkerchiefs, &c. are only foldeo. During the whole week, no woman in the family can think of any thing but the wash, and by the end of it, some are sick, some have sore hands (for they use lye) and all are out of humor. When I tell them how much less disturbance our week's wash makes, they acknowledge it is a better way, but say they fear people would think they had but two shirts apiece, if they were to wash every week. Others answer that if the Americans wash every week they can do nothing else, for on washing week no one can think of any thing beside. It made me think of the old lady who wondered how people could comb their heads every day, when she cou'd hardly bear to comb her's on Thanksgiving-day.

The real old-fashioned Germans think no custom but their own are good; but, by their own they mean, not what is German, but what belongs to their little Principality. To condemn any thing as objectionable, they say, "*Das ist in Wurtemburg nicht Sitte.*" (That is not the custom in Wurtemburg.) One of these people was heard to exclaim, while in Naples, "*Es giebt nur ein Shtugar.*" (There is but one Stuttgard.)

I find carpets in Germany are used only in the houses of the nobility and the very richest of the gentry. Indeed, I generally observe that those only who are able to keep hot-houses use carpets, and they may often be seen together.—Many of the middle class—families of lawyers, doctors, and clergymen—have rugs, which they embroider upon coffee bags, because it is strong and even cloth. Double windows are very common, and the houses are so built that no breath of air is felt on the floor, nor in any part of the room. Removing the stove, in the summer, cannot be thought of, nor can the great pile of stone, mortar and iron be called an ornament, except in the houses of the nobility, where it is made to look like a graceful white marble column or urn, hooped with bands of dazzling brass.—They are made, I believe, of clay, and glazed like the tiles which may still be seen around the fire-places in some of the oldest aristocratic houses in America.

My little sister remarks, that she is a little romp. If I am to understand by that title that she is in the habit of taking more exercise than custom allows to young ladies in New England, I cannot regret it, nor advise her to alter her course. That I have not been called to endure the affliction of ill health, as our dear L. has, and my husband through me, I attribute in a great measure to the wild and boyish exercise which, in my early days gave you, my dear mother, so much trouble, to keep me decently dressed, while L. was sitting with you in the parlor like a proper little woman.

Yours, with yearning and ever present affection,

Elizabeth.

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